

Al-Īmān

Imām Aḥmad bin Ḥanbal

(d. 241 H)

المنصورة

PUBLICATIONS

Kitāb al-Īmān lil-Imām Aḥmad bin Ḥanbal

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāhi r-Raḥmāni r-Raḥīm

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،
وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ
مَجِيدٌ

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā
ṣallayta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma, innaka ḥamīdun majīd.
Allāhumma bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin, kamā
bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma, innaka ḥamīdun majīd

Ahmad Ibn Muhammad Ibn Hanbal (164-241 H)

His full name is “Ahmad Ibn Muhammad Ibn Hanbal Ibn Hilal Ibn Asad Ash-Shaybani”. His kunya was Abu Abdillah, since one of his sons was named Abdullah. He originated from the family of Dzuhli Ibn Shayban, a lineage that claimed themselves from the tribe of Bakr Ibn Wa'il. He was born in Baghdad, in 164 Hijri. He was an orphan at a very young age because his father died in his youth. His father was an activist in enjoining people to Islam. With her patience, his mother taught and directed him to learn religious knowledge. His mother had played important role in bringing him onto the excellent position due to his knowledge

How the Scholars Praised Ahmad bin Hanbal

Reverence for Imaam Ahmad Ibn Hanbal by His Contemporaries

Abdullah relayed hearing Abu Zur'ah acclaim, “Your father (Ahmad) memorized one million hadiths.”

Hanbal narrated from Imam Ahmad himself, “I memorize everything that I've heard from my teacher, Hushaim, throughout his life.”

Ibrahim Al Harbi remarked on the comprehensive knowledge of Imam Ahmad, stating, “I've seen Imam Ahmad. Allah has gathered in him knowledge of the past and present people.”

Imam ash-Shafi'i commented, “Ahmad Ibn Hanbal is an imaam in eight matters: in hadeeth, in Fiqh, in the Arabic language, in the Qur'an, in asceticism, in piety, and in the sunnah.”

Imam Ash Shafi'i, reflecting on his departure from Baghdad, said, "When I left Baghdad, I didn't leave a nobler, smarter, and cleverer man than Ahmad Ibn Hanbal."

Ali Al Madini emphasized Imam Ahmad's critical role in upholding the faith by comparing, "Indeed, Allah has strengthened this religion with Abu Bakr Ash Shiddiq on the day of Riddah (when people returned to infidelity) and Allah has strengthened this religion with Ahmad Ibn Hanbal on the day of mihnah (when people were forced to say that the Qur'an is creature)."

Abu Ubaid extolled his scholarly rank, "The peak of knowledge exists on four people; and the most knowledgeable one was Ahmad."

Ibn Ma'in expressed his admiration and the impossibility of reaching Imam Ahmad's stature, "They wanted me to be like Ahmad Ibn Hanbal. By Allah, I could never be like him, forever!"

Abu Hammam As Sukuni praised Imam Ahmad's unique qualities, "Imam Ahmad, I've never seen a man like him."

Author of Kitab-as-Sunnah, Imam Abu Bakr al-Khallal

Abu Bakr al-Khallal was one of the Students of Ahmad bin Hanbal's students, His documentation on al-Imaam Ahmad bin Hanbal's views eventually reached twenty volumes and ultimately led to the preservation of the Hanbali school of Islamic law. He was considered the principal Hanbali scholar of his time.

Ahmad bin Muhammad bin Harun bin Yazid al-Baghdadi, better known as Abu Bakr al-Khallal, was one of the Greatest jurists of his time.

قال الخلال في كتاب السنة (٤٥٧-٥٨١)

Al Khallaal said in Kitab al Sunnah (4/57-5/81):

أَخْبَرَنَا أَبُو بَكْرِ الْمُرُوزِيُّ، قَالَ: ثنا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ، قَالَ: ثنا إِبْرَاهِيمُ بْنُ شَمَّاسٍ، قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ الْحَمِيدِ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَالْإِيمَانُ يَزِيدُ وَيَنْقُصُ». قِيلَ لَهُ: كَيْفَ تَقُولُ أَنْتَ؟ (٥٨) قَالَ: «أَقُولُ: أَنَا مُؤْمِنٌ إِنْ شَاءَ اللَّهُ»

قَالَ إِبْرَاهِيمُ بْنُ شَمَّاسٍ: وَسُئِلَ فَضِيلُ بْنُ عِيَّاضٍ وَأَنَا أَسْمَعُ، عَنِ الْإِيمَانِ، فَقَالَ: «الْإِيمَانُ عِنْدَنَا دَاخِلُهُ وَخَارِجُهُ الْإِقْرَارُ بِاللِّسَانِ وَالْقَبُولُ بِالْقَلْبِ وَالْعَمَلُ بِهِ»

قَالَ: وَسَمِعْتُ يَحْيَى بْنَ سَلِيمٍ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

وَرَوَى أَنَّ ابْنَ جُرَيْجٍ قَالَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

قَالَ: وَسَأَلْتُ أَبَا إِسْحَاقَ الْفَرَارِيَّ عَنِ الْإِيمَانِ، فَقُلْتُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ؟ قَالَ: «نَعَمْ»

قَالَ وَسَمِعْتُ ابْنَ الْمُبَارَكِ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْإِيمَانُ يَتَفَاعَلُ»

قَالَ وَسَمِعْتُ النَّضَرَ بْنَ شَمِيلٍ، يَقُولُ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ وَالْإِيمَانُ يَتَفَاعَلُ»

وَقَالَ الْخَلِيلُ النَّحْوِيُّ: «إِذَا أَنَا قُلْتُ مُؤْمِنٌ، فَأَيُّ شَيْءٍ بَقِيَ؟»

وَسَأَلْتُ بَقِيَّةَ وَابْنَ عِيَّاشٍ يَغْنِي إِسْمَاعِيلَ فَقَالَا: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

(1) I heard Jarir ibn Abdul Hamid say: "Faith is speech and action, and faith increases and decreases." It was said to him: "What do you say?" He said: "I say: I am a believer, if Allah wills."

Ibrahim said: Fudhail bin 'Iyad was asked, while I was listening, about faith? He replied, "For us, faith is both internal and external: affirmation with the tongue, acceptance with the heart, and action."

Ibrahim said: I heard Yahya bin Sulaim saying, "Faith is speech and action."

It was narrated that Ibn Juraij said, "Faith is speech and action."

I asked Abu Ishaq Al-Fazari about faith, saying, "Is faith speech and action?" He replied, "Yes."

He said: I heard Ibn Al-Mubarak saying, "Faith is speech and action, it varies in degree."¹

He said: I heard Al-Nadr bin Shumail saying, "Faith is speech and action."

He said: Al-Khalil Al-Nahwi said, "If I say, 'I am a believer,' what remains?"

I asked Baqiyyah and Ibn 'Ayyash, and they said, "Faith is speech and action."

¹ Ibn Taymiyya said (see Majmu' al Fatawa 13/50-4): "The Companions have established that faith increases and decreases, and this is the view of the imams of the Sunnah. Ibn Al-Mubarak used to say: It varies, increases, and he refrained from saying "decreases"... That is because the fundamental principle of Ahl As-Sunnah is that faith varies in two ways:

1. From the perspective of the Lord's command
2. From the perspective of the servant's action

As for the first, the faith that one believer is commanded with is not the same faith that every individual is commanded with. In the beginning, the Muslims were commanded with a certain level of faith, then later they were commanded with something else and ordered to abandon what they were previously commanded with, like the Qiblah.

Also, the one upon whom Hajj, Zakah or Jihad is obligatory, it is required from his faith to know what he has been commanded with and to believe that Allah has made obligatory upon him what is not obligatory on others except in a general sense, but for him the detailed faith regarding it is obligatory. Similarly, when a man first embraces Islam, only general affirmation is required from him... So people are not equal in what they have been commanded with of faith, and this is one of the fundamental errors of the Murji'ah. They assumed that it is one thing and that all those accountable are equal in it. They said: The faith of the angels, the prophets, and the most immoral of people is the same, just as when an immoral person utters the *shahadatayn* or recites the opening chapter of the Qur'an, his utterance is like the utterance of others..

The second type is people's variance in fulfilling it despite their equality in what is obligatory, and this is what is thought to be the point of dispute, but both are points of dispute. In this too they vary, for the faith of the thief, the adulterer, and the drinker is not like the faith of others, nor is the faith of the one who fulfils the obligations like the faith of the one who falls short in some of them.

قَالَ: قُلْتُ لِحَمَّادٍ: "كَانَ إِبْرَاهِيمُ يَقُولُ بِقَوْلِكُمْ فِي الْإِرْجَاءِ؟ قَالَ: «لَا، شَاكَ مِثْلَكَ»

(2) He said: I said to Hammad, "Did Ibrahim hold your view regarding irjā'?" He replied, "No, he was doubtful like you."²

عَنْ طَاوُسٍ، قَالَ: «يَا أَهْلَ الْعِرَاقِ أَنْتُمْ تَزْعُمُونَ أَنَّ الْحَجَّاجَ مُؤْمِنٌ»

وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ: «كَفَى بِهِ عَمَى الَّذِي يَغْمَى عَلَيْهِ أَمْرُ الْحَجَّاجِ»

وَقَالَ مَنْصُورٌ، عَنْ إِبْرَاهِيمَ «وَذَكَرَ الْحَجَّاجَ، فَقَالَ: ﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾. [هود: ١٨]

(3) From Tawus, who said, "O people of Iraq, you claim that Al-Hajjaj is a believer."

Mansur reported from Ibrahim, "Sufficient is his blindness, the one to whom the matter of Al-Hajjaj is unclear."

Mansur said, narrating from Ibrahim, who mentioned Al-Hajjaj and said, **"Unquestionably, the curse of Allah is upon the wrongdoers."** [Hud: 18]

عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: «مِثْلُ الْإِيمَانِ كَشَجَرَةٍ، فَأَصْلُهَا الشَّهَادَةُ، وَسَاقُهَا وَوَرَقُهَا كَذَا، وَثَمَرُهَا الْوَرَعُ، وَلَا خَيْرَ فِي شَجَرَةٍ لَا ثَمَرَ لَهَا، وَلَا خَيْرَ فِي إِنْسَانٍ لَا وَرَعَ لَهُ»

(4) From Ibn Tawus, from his father, who said, "Faith is like a tree. Its root is the testimony, its trunk and leaves are such-and-such, and its fruit is scrupulousness (wara'). There is no good in a tree that has no fruit, and there is no good in a person who has no wara'."³

² Hammaad here is Hammaad b. Abi Sulayman the Murji' jurist who is speaking about Ibrahim al Nakha'ee in this report saying that he was one who had doubt in his Iman intending that he used to make Istithna' saying "I am a believer In Sha Allah" and this is, according to them, impermissible and disbelief according to some of them!! And this is why they would label Ahl al Sunnah with "Al Shakkaak"

³ Ibn Rajab al Hanbali comments on this Athar (see Fath al Bari 1/28): It is known that if something of the branches, twigs, leaves, or fruits that are included in the meaning of a tree or palm tree is removed, the

عَنْ سُلَيْمِ أَبِي عَامِرٍ: «أَنَّ وَفَدَ الْحَمْرَاءِ أَتَوْا عُثْمَانَ بْنَ عَفَّانٍ يُبَايِعُونَهُ عَلَى الْإِسْلَامِ وَعَلَى مَنْ وَرَاءَهُمْ، فَبَايَعَهُمْ عَلَى أَنْ لَا يُشْرِكُوا بِاللَّهِ شَيْئًا، وَأَنْ يُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، وَيَصُومُوا رَمَضَانَ، وَيَدْعُوا عِبَادَ الْمَجُوسِ، فَلَمَّا قَالُوا بَايَعَهُمْ»

(5) From Sulaim Abu 'Amir: The delegation of Al-Hamra came to 'Uthman bin 'Affan to pledge allegiance to him upon Islam, on behalf of those behind them. He took their pledge that they would not associate anything with Allah, that they would establish prayer, give zakah, fast Ramadan, and abandon the festival of the Magians. When they said this, he accepted their pledge.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِصْمَةَ، قَالَ: كُنْتُ عِنْدَ عَائِشَةَ رَحِمَهَا اللَّهُ، فَأَتَاهَا رَسُولُ مُعَاوِيَةَ بِهَدِيَّةٍ، فَقَالَ: أَرْسَلَ بِهَا إِلَيْكَ أَمِيرُ الْمُؤْمِنِينَ. فَقَالَتْ: «أَمِيرُ الْمُؤْمِنِينَ إِنْ شَاءَ اللَّهُ، وَهُوَ (٦١) أَمِيرُكُمْ»، وَقَبِلَتِ الْهَدِيَّةَ

(6) From 'Abdur-Rahman bin 'Ismah, who said: I was with 'Aisha, may Allah have mercy on her, and a messenger of Mu'awiyah came to her with a gift. He said, "The Commander of the Believers sent this to you." She said, "The Commander of the Believers, if Allah wills, and he is your commander," and she accepted the gift.

عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ بْنِ الْأَسْقَعِ، أَنَّ أَبَا بَكْرٍ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ، وَأَمَرَهُ «أَنْ يُقَاتِلَ النَّاسَ عَلَى خَمْسٍ، فَمَنْ تَرَكَ وَاحِدَةً مِنَ الْخَمْسِ، فَقَاتِلْهُ عَلَيْهَا كَمَا تُقَاتِلُ عَلَى الْخَمْسِ: شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ»

tree does not lose its name. Rather, it is said: It is a deficient tree, and others are more complete than it. But if its root is cut and it falls, it does not remain a tree; it merely becomes firewood.

Similarly, if some of what is included in the meaning of faith (iman) and Islam is removed while the pillars of its structure remain, the name of Islam and faith is not completely removed from it, even if the name has been stripped from it due to its deficiency. This is unlike the case where its pillars and structure are demolished, for then its meaning is completely removed. And Allah knows best.

(7) From Hanzalah bin 'Ali bin Al-Asqa', that Abu Bakr صلى الله عليه وسلم sent Khalid bin Al-Walid صلى الله عليه وسلم and ordered him "to fight the people over five things. Whoever abandoned one of the five, fight him over it as you would fight over the five: testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakah, and fasting Ramadan."⁴

عَنِ ابْنِ الْحَنْفِيَّةِ، قَالَ: «لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ»

(8) From Ibn Al-Hanafiyyah, who said, "There is no faith for the one who has no taqiyyah (caution, dissimulation)."⁵

عَنْ حَدِيثِ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ رَأْسَ هَذَا الْأَمْرِ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِنَّ قِيَامَ هَذَا الْأَمْرِ إِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَإِنَّ ذِرْوَةَ السَّنَامِ مِنْهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِنِّي أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، وَيَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ أَعَصَمُوا وَعَصَمُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَجَسَابَتُهُمْ عَلَى اللَّهِ»

(9) From the hadith of Mu'adh bin Jabal, that the Messenger of Allah صلى الله عليه وسلم said, "Indeed, the head of this matter is to testify that there is no deity but Allah alone, without partner, and that Muhammad is His servant and messenger. The pillar of this matter is establishing prayer and giving zakah. The peak of its hump is jihad in the path of Allah. I have been commanded to fight the people until they establish prayer, give zakah, and testify that there is no deity but Allah alone, without partner, and that Muhammad is His servant and messenger. If they do that, they have protected their blood and wealth from me, except by its right, and their reckoning is upon Allah."

⁴ Chain is disconnected as Hanzala never met Abu Bakr

⁵ Ibn Abi Shayba reports in his Musannaf (33719): "Taqiyyah (dissimulation) is only a concession, and virtue lies in upholding the command of Allah." This highlights the difference between Taqiyyah according to Ahl al Sunnah and their enemies from the Rafidhah

قَالَ عَبْدُ اللَّهِ: «مَا رَأَيْتُ مِنْ نَاقِصِ الْعَقْلِ وَالَّذِينَ أَغْلَبَ لِلرِّجَالِ ذَوِي الرَّأْيِ مِنَ النَّسَاءِ. وَقِيلَ: مَا تُقْصَانُ عَقْلَهَا؟ قَالَ: جَعَلَ شَهَادَةَ امْرَأَتَيْنِ بِرَجُلٍ. قِيلَ: مَا تُقْصَانُ دِينَهَا؟ قَالَ: تَمَكُّتُ كَذَا وَكَذَا يَوْمًا لَا تُصَلِّيَ لِلَّهِ سَجْدَةً»

(10) 'Abdullah said, "I have not seen anyone more overpowering to men of understanding than women who are deficient in intellect and religion." It was said, "What is the deficiency in her intellect?" He said, "The testimony of two women is equivalent to one man." It was said, "What is the deficiency in her religion?" He said, "She remains for such-and-such days not praying a single prostration to Allah."

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، إِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ». قَالَ مُعَاوِيَةُ بْنُ هِشَامٍ: «أَنْتُمْ فَرَطْنَا، وَنَحْنُ لَكُمْ تَبِعٌ، وَنَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ»

(11) From Sulaiman bin Buraidah, from his father, who said: The Messenger of Allah ﷺ used to teach them when they went out to the graveyards. He would say, "Peace be upon you, O inhabitants of the abodes, from the believers and Muslims. Indeed we will join you, if Allah wills." Mu'awiyah bin Hisham said, "You have preceded us and we are following you, and we ask Allah for well-being for us and you."⁶

حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، يَحْرُمَ عَلَيَّ دِمَاؤُهُمْ وَأَمْوَالُهُمْ، وَجَسَابَتُهُمْ عَلَى اللَّهِ»

(12) My father told me that he heard Abu Hurairah saying: The Messenger of Allah ﷺ said, "I have been commanded to fight the people until they testify

⁶ In this report lies an evidence for doing Istithna' as Ahmad said (see Tabqaat al Hanabilah 2/181): "The Prophet ﷺ knew that he would join them, and he made an exception (by saying "if Allah wills")."

that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish prayer, and give zakah.⁷ Their blood and property become inviolable to me, and their reckoning is with Allah."

عَائِشَةُ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا كَانَتْ لَيْلَةُ عَائِشَةَ إِذَا ذَهَبَ اللَّيْلُ إِلَى الْبَقِيعِ، فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا وَإِيَّاكُمْ وَمَا تُوْعَدُونَ غَدًا مُوْجِلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ»

(13) 'Aisha said: The Messenger of Allah ﷺ used to go out during the night of 'Aisha's turn, when the night had passed, to Al-Baqi' and say, "Peace be upon you, O abode of a believing people. What you are promised tomorrow is deferred. Surely, if Allah wills, we will join you."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: «إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفَقَ (٦٥) نَعَالِهِمْ حِينَ يُؤْلَوْنَ عَنْهُ مُذْبِرِينَ، فَإِنْ كَانَ مُؤْمِنًا، كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ، وَكَانَ الصِّيَامُ عَنْ يَمِينِهِ، وَكَانَتْ الزَّكَاةُ عَنْ يَسَارِهِ، وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ، وَالْمَغْرُوفِ، وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قَبْلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قَبْلِي مَدْخُلٌ. ثُمَّ يُؤْتَى عَنْ يَمِينِهِ، فَيَقُولُ الصِّيَامُ: مَا قَبْلِي مَدْخُلٌ، ثُمَّ يُؤْتَى عَنْ يَسَارِهِ، فَتَقُولُ الزَّكَاةُ: مَا قَبْلِي مَدْخُلٌ، ثُمَّ يُؤْتَى مِنْ قَبْلِ رِجْلَيْهِ، فَيَقُولُ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ، وَالصَّلَاةِ، وَالْمَغْرُوفِ، وَالْإِحْسَانِ إِلَى النَّاسِ: مَا قَبْلِي مَدْخُلٌ. فَيُقَالُ لَهُ: اجْلِسْ. فَيَجْلِسُ، قَدْ مَثَلَتْ لَهُ الشَّمْسُ قَدْ مَثَلَتْ لِلْغُرُوبِ، فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ عَنْهُ؟ قَالَ: فَيَقُولُ: دَعُونِي أُصَلِّي. قَالُوا: إِنَّكَ سَتَفْعَلُ، أَخْبِرْنَا عَمَّا نَسْأَلُكَ عَنْهُ. قَالَ: وَمَا نَسْأَلُونَ؟ قَالَ: أَرَأَيْتَكَ هَذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ، مَا تَقُولُ فِيهِ؟ وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ قَالَ: أُمَحَمَّدٌ؟ قَالُوا: نَعَمْ. قَالَ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ ﷺ، وَأَنَّهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ، فَيُقَالُ لَهُ: عَلَى ذَلِكَ حَيِّتْ وَعَلَى ذَلِكَ مِتْ، وَعَلَى ذَلِكَ تَبَعْتَ إِنْ شَاءَ اللَّهُ. ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَيُقَالُ لَهُ: ذَلِكَ مَفْعَدُكَ مِنْهَا، وَمَا أَعَدَّ اللَّهُ لَكَ فِيهَا. فَيَزِدَادُ غِبْطَةً وَسُرُورًا، ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ، فَيُقَالُ لَهُ: ذَلِكَ مَفْعَدُكَ مِنْهَا وَمَا أَعَدَّ اللَّهُ لَكَ فِيهَا لَوْ عَصَيْتَهُ. فَيَزِدَادُ غِبْطَةً وَسُرُورًا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُنَوَّرُ لَهُ فِيهِ، وَيُجْعَلُ نَسَمَتُهُ فِي النَّسِيمِ الطَّيِّبِ، وَهُوَ طَائِرٌ أَحْضَرُ، تَغْلُقُ بِشَجَرِ الْجَنَّةِ، وَيَعَادُ الْجَسَدَ لِمَا بَدَأَ مِنْهُ

⁷ Ibn Rajab al Hanbali mentions in Jami' al 'Ulum wal Hikam p.227: "the well-known narration from Abu Hurairah does not mention establishing prayer or giving zakah."

مِنَ الثَّرَابِ، وَذَلِكَ قَوْلُ اللَّهِ -يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ، وَيُضِلُّ اللَّهُ الظَّالِمِينَ، وَيَفْعَلُ اللَّهُ مَا يَشَاءُ- [إبراهيم: ٢٧] وَإِنْ كَانَ كَافِرًا يُؤْتَى مِنْ قَبْلِ رَأْسِهِ فَلَا يُوجَدُ شَيْءٌ، ثُمَّ يُؤْتَى عَنْ يَمِينِهِ، فَلَا يُوجَدُ شَيْءٌ، ثُمَّ يُؤْتَى عَنْ يَسَارِهِ فَلَا يُوجَدُ شَيْءٌ، ثُمَّ يُؤْتَى مِنْ قَبْلِ رِجْلَيْهِ، فَلَا يُوجَدُ شَيْءٌ، يُقَالُ لَهُ: اجْلِسْ (٦٦) فَيَجْلِسُ خَائِفًا مَزْعُوبًا، فَيُقَالُ لَهُ: أَرَأَيْتَكَ هَذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ، مَاذَا تَقُولُ فِيهِ؟ وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أَيُّ رَجُلٍ؟ فَيُقَالُ: الرَّجُلُ الَّذِي كَانَ فِيكُمْ فَلَا يَهْتَدِي لِاسْمِهِ، حَتَّى يُقَالَ لَهُ: مُحَمَّدٌ. فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُ كَمَا قَالَ النَّاسُ، فَيُقَالُ لَهُ: عَلَى ذَلِكَ حَيِّيتَ، وَعَلَى ذَلِكَ مِثٌّ، وَعَلَى ذَلِكَ تَبَعْتُ إِنْ شَاءَ اللَّهُ، ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ النَّارِ، فَيُقَالُ لَهُ: ذَلِكَ مَقْعَدُكَ مِنْهَا وَمَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَزِدَادُ حَسْرَةً وَثُبُورًا، ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَيُقَالُ لَهُ: ذَلِكَ مَقْعَدُكَ مِنْهَا وَمَا أَعَدَّ اللَّهُ لَكَ فِيهَا لَوْ أَطْعَمْتَهُ، فَيَزِدَادُ حَسْرَةً وَثُبُورًا، ثُمَّ يُصَيِّقُ عَلَيْهِ قَبْرُهُ، حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، وَذَلِكَ الْمَعِيشَةُ الصَّنُكُ الَّتِي قَالَ اللَّهُ: ﴿فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾. [طه: ١٢٤]

(14) Abu Hurairah said: "Indeed, the deceased hears the footsteps of those who leave him, turning their backs. If he was a believer, prayer will be at his head, fasting on his right, zakah on his left, and the performance of good deeds, charity, kindness, and benevolence towards people at his feet. He will be approached from the direction of his head, and prayer will say, 'There is no entrance from my direction.' Then he will be approached from his right, and fasting will say, 'There is no entrance from my direction.' Then he will be approached from his left, and zakah will say, 'There is no entrance from my direction.' Then he will be approached from the direction of his feet, and the performance of good deeds, charity, prayer, kindness, and benevolence towards people will say, 'There is no entrance from my direction.' It will be said to him, 'Sit up.' So he will sit up, and it will be as if the sun is about to set. It will be said to him, 'Tell us about what we will ask you.' He will say, 'Let me pray.' They will say, 'You will do that. Tell us about what we will ask you.' He will say, 'What do you want to ask?' They will say, 'What do you say about this man who was among you? What do you testify about him?' He will say, 'Muhammad?' They will say, 'Yes.' He will say, 'I testify that he is the Messenger of Allah ﷺ and

that he came with the truth from Allah.' It will be said to him, 'Upon that you lived, upon that you died, and upon that you will be resurrected, if Allah wills.' Then a door from the doors of Paradise will be opened for him, and it will be said to him, 'That is your place in it, and what Allah has prepared for you in it.' So he will increase in delight and joy. Then a door from the doors of Hell will be opened for him, and it will be said to him, 'That would have been your place in it, and what Allah would have prepared for you in it, if you had disobeyed Him.' So he will increase in delight and joy. Then his grave will be expanded for him by seventy cubits and illuminated for him. His soul will be placed in a good breeze, which is a green bird clinging to the trees of Paradise. The body will be returned to what it started as, from dust. That is the saying of Allah: **{Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.}** [Ibrahim: 27] If he was a disbeliever, he will be approached from the direction of his head, and nothing will be found. Then he will be approached from his right, and nothing will be found. Then he will be approached from his left, and nothing will be found. Then he will be approached from the direction of his feet, and nothing will be found. It will be said to him, 'Sit up.' So he will sit up, frightened and terrified. It will be said to him, 'What do you say about this man who was among you? What do you testify about him?' He will say, 'Which man?' It will be said, 'The man who was among you.' He will not be guided to his name until it is said to him, 'Muhammad.' He will say, 'I don't know. I heard people saying something, so I said as the people said.' It will be said to him, 'Upon that you lived, upon that you died, and upon that you will be resurrected, if Allah wills.' Then a door from the doors of Hell will be opened for him, and it will be said to him, 'That is your place in it and what Allah has prepared for you in it.' So he will increase in regret and doom. Then a door from the doors of Paradise will be opened for him, and it will be said to him, 'That would have been your place in it and what Allah would have prepared for you in it, if you had obeyed Him.' So he will increase in regret and doom. Then his grave will be constricted for him until his

ribs interlock, and that is the straitened life which Allah has mentioned: **{For him is a straitened life, and We will resurrect him on the Day of Resurrection blind.}** [Ta-Ha: 124]"

قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَأُرِيدُ أَنْ أَوْخَرَ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي يَوْمَ الْقِيَامَةِ»

(15) The Messenger of Allah ﷺ said, "Every prophet has a supplication that is answered. I wish, if Allah wills, to delay my supplication as intercession for my nation on the Day of Resurrection."

قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ، وَجُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُجِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَجَلْ لِأَحَدٍ قَبْلِي، وَنُصِرْتُ بِالرُّغْبِ فَيُزْعَبُ الْعَدُوُّ وَهُوَ مِنِّي عَلَى مَسِيرَةِ شَهْرٍ، وَقِيلَ: سَلْ تُعْطَهُ، وَاخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِّأُمَّتِي، وَهِيَ نَائِلَةٌ مِنْكُمْ إِنْ شَاءَ اللَّهُ مَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا»

(16) The Messenger of Allah ﷺ said, "I have been given five things that no one before me was given: I have been sent to the red and the black, the earth has been made a means of purification and a place of prostration for me, the spoils of war have been made lawful for me and they were not lawful for anyone before me, I have been aided with terror so that the enemy is terrified of me from a distance of one month's journey, and it was said to me: 'Ask and you will be given,' and I have saved my supplication as intercession for my nation, and it will reach those of you, if Allah wills, who do not associate anything with Allah."

عَنْ عَائِشَةَ، رَحِمَهَا اللَّهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَمَّا فِتْنَةُ الْقَبْرِ، فَعِنِّي تَفْتَتِنُونَ، وَعَنِّي تُسْأَلُونَ، فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، أُجْلِسَ فِي قَبْرِهِ غَيْرَ فَرَجٍ وَلَا مَشْغُوفٍ، ثُمَّ يُقَالُ لَهُ: فِيمَ (٦٨) كُنْتَ تَقُولُ فِي الْإِسْلَامِ؟ فَيَقَالُ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ، فَصَدَقْنَا، فَيُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا يَحِطُّ بِبَعْضِهَا بَعْضًا، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَا وَقَّكَ اللَّهُ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ إِلَى الْجَنَّةِ، فَيَنْظُرُ إِلَى زَهْرِهَا

وَمَا فِيهَا، فَيُقَالُ لَهُ: هَذَا مَفْعَدُكَ فِيهَا وَيُقَالُ لَهُ: عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ، وَإِذَا كَانَ الرَّجُلُ السُّوءُ أُجْلِسَ فِي قَبْرِهِ فَرْعًا مَشْعُوفًا، فَيُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: لَا أَذْرِي. فَيُقَالُ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي كَانَ فِيكُمْ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُ كَمَا قَالُوا: فَيُفَرِّجُ لَهُ فُرْجَةً قَبْلَ الْجَنَّةِ، فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا، فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ. ثُمَّ يُفَرِّجُ لَهُ فُرْجَةً قَبْلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا يَحِطُّمُ بَعْضُهَا بَعْضًا، وَيُقَالُ: هَذَا مَفْعَدُكَ مِنْهَا، عَلَى الشُّكِّ كُنْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ. ثُمَّ يُعَذِّبُ. قَالَ مُحَمَّدُ بْنُ عَمْرٍو: فَحَدَّثَنِي سَعِيدُ بْنُ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، فَذَكَرَ الْحَدِيثَ: "ثُمَّ يَصِيرَانِ إِلَى الْقَبْرِ، فَيُجْلِسُ الرَّجُلُ الصَّالِحُ فَيُقَالُ لَهُ، وَيَرُدُّ مِثْلَ مَا فِي حَدِيثِ عَائِشَةَ وَيُجْلِسُ الرَّجُلُ السُّوءُ فَيُقَالُ لَهُ وَيَرُدُّ مِثْلَ مَا فِي حَدِيثِ عَائِشَةَ سَوَاءً

(17) 'Aisha, may Allah have mercy on her, narrated that the Prophet ﷺ said, "As for the trial of the grave, you will be tested concerning me and asked about me. When a righteous man is made to sit in his grave without fear or distress, it will be said to him: What did you used to say about Islam? It will be said to him: Who is this man who was among you? He will say: Muhammad, the Messenger of Allah ﷺ, who came to us with clear proofs from Allah, so we believed him. Then an opening will be made for him towards Hell, and he will look at it, with parts of it destroying other parts. It will be said to him: Look at what Allah has protected you from. Then an opening will be made for him towards Paradise, and he will look at its splendor and what is in it. It will be said to him: This is your place in it. And it will be said to him: You were upon certainty, upon it you died, and upon it you will be resurrected, if Allah wills.

As for the evil man, he will be made to sit in his grave, terrified and distressed. It will be said to him: What were you upon? He will say: I do not know. It will be said to him: Who is this man who was among you? He will say: I heard people saying something, so I said as they said. Then an opening will be made for him towards Paradise, and he will look at its splendor and what is in it. It will be said to him: Look at what Allah has turned away from you. Then an

opening will be made for him towards Hell, and he will look at it, with parts of it destroying other parts. It will be said to him: This is your place in it. You were upon doubt, upon it you died, and upon it you will be resurrected, if Allah wills. Then he will be punished."

Muhammad bin 'Amr said: Sa'id bin Yasar narrated to me from Abu Hurairah, from the Prophet ﷺ, and he mentioned the hadith: "Then they will go to the grave. The righteous man will be made to sit and will be questioned, and he responded similarly to what is in the hadith of 'Aisha. The evil man will be made to sit and will be questioned, and he responded exactly as in the hadith of 'Aisha."⁸

عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ، عَنْ عَائِشَةَ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، وَهُوَ وَاقِفٌ عَلَى الْبَابِ، يَا رَسُولَ اللَّهِ إِنِّي أَصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصَّيَامَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا أَصْبِحُ جُنُبًا وَأَنَا أُرِيدُ الصَّيَامَ، ثُمَّ أَغْتَسِلُ فَأَصُومُ». قَالَ الرَّجُلُ: إِنَّكَ لَسْتَ مِثْلَنَا، إِنَّكَ قَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. فَغَضِبَ رَسُولُ اللَّهِ ﷺ، وَقَالَ: «وَاللَّهِ، إِنِّي لَأَرْجُو أَنْ أَكُونَ أَخْشَاكُمْ لِلَّهِ وَأَعْلَمَ بِمَا أَتَّقِي». قَالَ أَبُو الْمُؤَذَّرِ: «وَأَعْلَمَكُمْ بِمَا أَتَّقِي»

(18) Abu Yunus, the freed slave of 'Aisha, narrated from 'Aisha that a man said while standing at the door, "O Messenger of Allah, I wake up in a state of sexual impurity (junub) and I want to fast." The Messenger of Allah ﷺ said, "I also wake up in a state of sexual impurity and I want to fast, then I perform ghusl and fast." The man said, "You are not like us. Indeed, Allah has forgiven your past and future sins." The Messenger of Allah ﷺ became angry and said, "By Allah, I hope that I am the most fearful of Allah among you and the most

⁸ Ahmad used this hadith as an evidence on the issue of Istithna' as mentioned by Al Aajurry in Al Shari'ah 2/658: "This is the view of many scholars, and it is the view of Ahmad bin Hanbal. Ahmad argued using what we have mentioned, and he argued using the questioning of the two angels in the grave for the believer, and their response to him. They say to him, "You were upon certainty, upon it you died, and upon it you will be resurrected on the Day of Resurrection, if Allah the Exalted wills." And it is said to the disbeliever and the hypocrite, "You were upon doubt, upon it you died, and upon it you will be resurrected, if Allah wills."

knowledgeable of what I should be mindful of." Abu Al-Mundhir said, "And the most knowledgeable among you of what I should be mindful of."⁹

عَنْ أَبِي ذَرٍّ، قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ لَيْلَةً، فَقَرَأَ بِآيَةِ حَتَّى أَصْبَحَ يَرْكَعُ وَيَسْجُدُ بِهَا: «إِنْ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ، وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ». [المائدة: ١١٨] فَلَمَّا أَصْبَحَ، قُلْتُ: يَا رَسُولَ اللَّهِ مَا زِلْتَ تَقْرَأُ هَذِهِ الْآيَةَ حَتَّى أَصْبَحْتَ تَرْكَعُ وَتَسْجُدُ (٧٠) بِهَا؟ قَالَ: «إِنِّي سَأَلْتُ رَبِّي الشَّفَاعَةَ لِأُمَّتِي، فَأَعْطَانِيهَا، وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا»

(19) Abu Dharr said: One night, the Messenger of Allah ﷺ prayed reciting a verse until morning, bowing and prostrating with it: **{If You punish them, they are Your servants, but if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.}** [Al-Ma'idah: 118] When morning came, I said, "O Messenger of Allah, you kept reciting this verse until morning, bowing and prostrating with it?" He said, "Indeed, I asked my Lord for intercession for my nation, and He granted it to me. It will reach, if Allah wills, whoever does not associate anything with Allah."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي» قَالَ يَغْلَى: «شَفَاعَةٌ لِأُمَّتِي، وَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا»

(20) Abu Hurairah narrated that the Messenger of Allah ﷺ said, "Every prophet has a supplication that is answered. Every prophet hastened to make his supplication, but I have kept my supplication hidden." Ya'la said, "As intercession for my nation, and it will reach, if Allah wills, whoever dies without associating anything with Allah."

⁹ Ahmad used this Hadith as evidence for Istithna and that the Hadith does not show "shakk" as like the Murji'ah claim. Al Khallaal reports in al Sunnah (1039): Al-Athram told us, he said: Abu Abdullah narrated to us the hadith of 'Aisha, may Allah have mercy on her, from the Prophet ﷺ: "Indeed, I hope that I am the most fearful of Allah among you." He said, "This is also 'I hope'," meaning: it is an evidence for making exception (using the phrase "if Allah wills") in faith, meaning that he said: "I hope," while he is the most fearful of them.

سَمِعْتُ جَرِيرًا، قَالَ: «بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى: إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالتَّضَحِّيِ لِكُلِّ مُسْلِمٍ»

(21) I heard Jarir saying, "I pledged allegiance to the Messenger of Allah ﷺ upon: establishing prayer, giving zakah, and sincerely advising every Muslim."¹⁰

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ شَهْرِ رَمَضَانَ»

(22) Ibn 'Umar narrated from the Prophet ﷺ that he said, "Islam is built upon five (pillars): testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah ﷺ, establishing prayer, giving zakah, performing pilgrimage to the House (Ka'bah), and fasting the month of Ramadan."¹¹

¹⁰ Bukhari 57 and Muslim 56. Ahmad comments on this Hadith as in Al Sunnah of Al Khallaal 1005: "Abu Abdullah said: Jarir bin Abdullah was one of the last companions of the Messenger of Allah ﷺ to embrace Islam. He said, "I pledged allegiance to the Prophet ﷺ upon sincere advice." So sincere advice and modesty are part of faith, but fasting and prayer are not part of faith?"

¹¹ Bukhari 4513 Muslim 16. Ibn Rajab says in Jami' al Ulum wal Hikam 1/145: The intended meaning of this hadith is that Islam is built upon these five, so they are like the pillars and foundations of its structure. Muhammad bin Nasr Al-Marwazi has narrated it in "The Book of Prayer", and its wording is: "Islam is built upon five pillars," and he mentioned it.

The purpose is to liken Islam to a building, and the foundations of the building are these five. The building does not stand without them, and the rest of the characteristics of Islam are like the completion of the building. If something is missing from them, the building is deficient but still standing, not being nullified by the lack of that, unlike the demolition of these five pillars. Indeed, Islam ceases to exist by losing all of them without any problem, and likewise, it ceases to exist by losing the two testimonies. What is meant by the two testimonies is faith in Allah and His Messenger.

It has been mentioned in a narration reported by Al-Bukhari in a (mu'allaq) form: "Islam is built upon five: faith in Allah and His Messenger," and he mentioned the rest of the hadith. In a narration by Muslim: "Upon five: upon the oneness of Allah," and in another narration by him: "Upon worshipping Allah and disbelieving in what is besides Him."

From this, it is known that faith in Allah and His Messenger is included within Islam, as previously established.

He also says (1/151): The hadith of Ibn 'Umar is used as evidence that when a name encompasses multiple things, the name does not necessarily cease to exist by the absence of some of them. This invalidates the statement of those who say that if actions were included in faith, it would necessitate that faith would cease to exist by the absence of an action that is included in its meaning.

عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ رَجُلٍ مِنْ بَلْقَيْنَ، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ بِوَادِي الْقَرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أُمِرْتُ؟ قَالَ: «أُمِرْتُ أَنْ تَعْبُدُوا اللَّهَ لَا تُشْرِكُوا بِهِ شَيْئًا، وَتَقِيمُوا الصَّلَاةَ، وَتُؤْتُوا الزَّكَاةَ»

(23) From 'Abdullah bin Shaqiq, from a man from Balqayn (i.e., Bani al Qayn), who said: I came to the Prophet ﷺ while he was in Wadi Al-Qura¹², and I said, "O Messenger of Allah, what have you been commanded with?" He said, "I have been commanded that you worship Allah and not associate anything with Him, establish prayer, and give zakah."

عَنِ الثُّعْمَانِ بْنِ مَرَّةٍ الْأَنْصَارِيِّ، أَنَّ رَجُلًا ذَكَرَ عِنْدَ النَّبِيِّ ﷺ بِحَيَاءٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْإِيمَانَ ذُو شُعَبٍ، وَإِنَّ الْحَيَاءَ شُعْبَةٌ مِنَ الْإِيمَانِ»

(24) From An-Nu'man bin Murrah Al-Ansari, that a man was mentioned in the presence of the Prophet ﷺ for his modesty. The Messenger of Allah ﷺ said, "Indeed, faith has branches, and modesty is a branch of faith."

سَمِعْتُ وَكِيعًا، يَقُولُ: "الْإِيمَانُ يَزِيدُ وَيَنْقُصُ. قَالَ: وَكَذَا كَانَ سُفْيَانُ يَقُولُ

(25) I heard Waki' saying, "Faith increases and decreases." He said, "And Sufyan used to say the same."¹³

The Prophet ﷺ made these five the pillars and foundations of Islam, and he explained Islam through them in the hadith of Gabriel, and in the hadith of Talha ibn 'Ubaidullah in which a Bedouin asked the Prophet ﷺ about Islam, and he explained it to him with these five.

Despite this, those who differ regarding faith say that if one characteristic, or four characteristics other than the two testimonies, were absent from Islam, one would not exit from Islam due to that. Some of them have narrated that Gabriel asked the Prophet ﷺ about the laws of Islam, not about Islam itself. However, this wording has not been authenticated by the imams and critics of hadith, including Abu Zur'ah Al-Razi, Muslim ibn Al-Hajjaj, Abu Ja'far Al-'Uqayli, and others.

¹² A valley between Taymaa' and Khaybar that the Prophet conquered and then entered into a treaty whereby they paid jizyah.

¹³ This is Mursal but a Mawsul version will come shortly from the Hadith of Abu Hurairah

عَنِ الرَّهْرِيِّ، أَنَّ النَّبِيَّ ﷺ أَخَذَ عَلَى رَجُلٍ دَخَلَ فِي الْإِسْلَامِ، فَقَالَ: «تَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَحُجُّ الْبَيْتَ، وَتَصُومَ رَمَضَانَ، وَإِنَّكَ لَا تَرَى نَارَ مُشْرِكٍ إِلَّا أَنْتَ لَهُ حَرْبٌ»

(26) From Az-Zuhri, that the Prophet ﷺ took a pledge from a man who entered Islam, saying, "You will establish prayer, give zakah, perform Hajj to the House, fast Ramadan, and you will not see the fire of a polytheist except that you will be at war with him."

«سَمِعْتُ سُفْيَانَ وَذَكَرَ الْمُرْجِيَّةَ، فَقَالَ: «رَأَيْ مُحَدَّثٌ، أَذْرَكُنَا (٧٣) النَّاسَ عَلَى غَيْرِهِ»

(27) I heard Sufyan¹⁴ mentioning the Murji'ah, and he said, "It is a newly-invented opinion. We found the people upon other than it."

«عَنِ ابْنِ مَسْعُودٍ، قَالَ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ الْبَذِي»

(28) From Ibn Mas'ud, who said, "The believer is not a slanderer, nor a curser, nor obscene, nor vulgar."

«عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُؤْمِنَ لَيْسَ (٧٤) بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ الْبَذِي»

(29) From 'Abdullah, who said: The Messenger of Allah ﷺ said, "The believer is not a slanderer, nor a curser, nor obscene and vulgar."

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا مُسْلِمَيْنِ تَوَاجَهَا بِسَيْفَيْهِمَا، فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ، فَهُمَا فِي النَّارِ» قِيلَ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ»

(30) From Abu Musa Al-Ash'ari, from the Prophet ﷺ, who said, "If any two Muslims face each other with their swords and one of them kills his

¹⁴ Al Thawri

companion, then both of them are in the Fire." It was said, "O Messenger of Allah, this is the killer, but what about the killed?" He said, "Indeed, he intended to kill his companion."

عَنْ مُعَاذِ بْنِ جَبَلٍ، لَمَّا بَعَثَهُ نَبِيُّ اللَّهِ ﷺ إِلَى الْيَمَنِ اجْتَمَعَ النَّاسُ عَلَيْهِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ وَقَالَ: «يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ، أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَتُقِيمُوا الصَّلَاةَ، وَتُؤْتُوا الزَّكَاةَ، وَإِنْ تُطِيعُونِي، أَهْدِيَكُمْ سَبِيلَ الرَّشَادِ، أَلَا إِنَّمَا هُوَ اللَّهُ وَحْدَهُ، وَالْجَنَّةُ وَالنَّارُ إِقَامَةٌ فَلَا ظَنَنْ، خُلُودٌ فَلَا مَوْتَ، أَمَّا بَعْدُ

(31) From Mu'adh bin Jabal, when the Prophet of Allah ﷺ sent him to Yemen, the people gathered around him. He praised Allah and extolled Him, and said, "O people, indeed I am the messenger of the Messenger of Allah to you, that you worship Him and not associate anything with Him, establish prayer, give zakah, and if you obey me, I will guide you to the path of righteousness. Indeed, it is only Allah alone, and Paradise and Hell are eternal abodes without any departure, eternal life without any death. And now to proceed..."

سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ: إِنَّ وَفَدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ، قَالَ: «أَتَذَرُونَ مَا الْإِيمَانُ؟». قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُغْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ

(32) I heard Ibn 'Abbas saying: When the delegation of 'Abdul-Qais came to the Messenger of Allah ﷺ, he commanded them to believe in Allah. He said, "Do you know what faith is?" They said, "Allah and His Messenger know best." He said, "Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakah, fasting Ramadan, and giving one-fifth of the war booty."

«عَنْ أَبِي بَكْرٍ بْنِ حُوَيْطٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِيمَانَ لِمَنْ لَا صَلَاةَ لَهُ،

(33) From Abu Bakr bin Huwaytib, who said: The Messenger of Allah ﷺ said, "There is no faith for the one who has no prayer."¹⁵

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ رَسُولِ اللَّهِ (٧٦) ﷺ، أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا، فَقَالَ: «مَنْ حَافَظَ عَلَيْهَا، كَانَتْ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ، وَمَنْ لَمْ يَحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ وَلَا نَجَاةٌ، وَيَأْتِي يَوْمَ الْقِيَامَةِ مَعَ «قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأُبَيِّ بْنِ خَلْفٍ»

(34) From 'Abdullah bin 'Amr, from the Messenger of Allah ﷺ, that one day he mentioned prayer and said, "Whoever preserves it will have a light, evidence, and salvation on the Day of Resurrection. Whoever does not preserve it will have no light, evidence, or salvation, and will be resurrected on the Day of Resurrection with Qarun, Pharaoh, Haman, and Ubayy bin Khalaf."

عَنْ مُجَاهِدٍ، بِأَنَّ أَبَا ذَرٍّ «سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْإِيمَانِ، فَقَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ: ﴿لَيْسَ الْبِرُّ﴾ [البقرة: ١٧٧] أَنْ ، «تَوَلَّوْا وُجُوهَكُمْ حَتَّى خْتَمَ الْآيَةُ

(35) From Mujahid, that Abu Dharr asked the Messenger of Allah ﷺ about faith, so he recited to him this verse: {**Righteousness is not...**} [Al-Baqarah: 177] until the end of the verse.¹⁶

¹⁵ Hadith is Mursal and Abu Thifaal is unknown.

¹⁶ Al Aajurri said in Kitab al Shariah 2/614: "And indeed, Allah the Exalted has said in His Book and clarified in more than one place that faith does not exist except with action. The Prophet ﷺ clarified it in contrast to what the Murji'ah said, those whom Satan has toyed with. Allah the Exalted said in Surah Al-Baqarah: "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle" [Al-Baqarah: 177] until His saying: "Those are the ones who are the righteous" [Al-Baqarah: 177]. Muhammad bin Al-Husayn said: Abu Dharr asked the Prophet ﷺ about faith, so he recited this verse to him. With this hadith and others, Ahmad bin Hanbal argues in the Book of Faith that it is speech and action, and he brings it from various routes."

Ibn Battah said in Al Ibanah al Kubra 2/765: "And among what Allah the Exalted said in His Book, which informs us that faith is action and that action is part of faith, is what He said in Surah Al-Baqarah: "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ تِسْعٌ وَتِسْعُونَ شُعْبَةً، أَكْبَرُ ذَلِكَ قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَى ذَلِكَ
«كَفُّ الْأَذَى عَنِ طَرِيقِ النَّاسِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

(36) From Abu Hurairah, who said: The Messenger of Allah ﷺ said, "Faith has seventy-nine branches¹⁷. The greatest of them is saying: There is no deity worthy of worship except Allah. The least of them is removing harm from the path. Modesty is a branch of faith."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَيُقِيمُوا الصَّلَاةَ،
«وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ، وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ»

(37) From Abu Hurairah, who said: The Messenger of Allah ﷺ said, "I have been commanded to fight the people until they say: There is no deity worthy of worship except Allah, establish prayer, and give zakah. If they do that, they have protected their blood and wealth from me, except by its right, and their reckoning is with Allah."

الرُّهْرِيُّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ يَعْظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ، فَإِنَّ
«الْحَيَاءَ مِنَ الْإِيمَانِ»

love for it, to relatives, orphans, the needy, the traveler; those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous" [Al-Baqarah: 177]. This verse encompasses the qualities of faith and its conditions of speech, action, and sincerity. Abu Dharr asked the Prophet ﷺ about faith, and he recited this verse to him."

¹⁷ This wording is uniquely reported by Abdurrahman b. Abdillah b. Deenaar from his father. This figure is weakened by Ibn Ma'een and Ibn Adee said that some of what he reports is Munkar and nobody corroborates him in them. Suhayl b. Abi Salih, Muhammad b. Ajlaan and Sulayman b. Bilaal all go against this rendition and report it as "seventy SOME branches" and that is what is correct.

(38) Az-Zuhri narrated to us, from Salim, from his father, that a man from the Ansar used to admonish his brother regarding modesty. The Messenger of Allah ﷺ said, "Leave him, for indeed modesty is from faith."¹⁸

أَبَا أُمَامَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ (٧٨) ﷺ قَالَ: «الْبَدَاذَةُ مِنَ الْإِيمَانِ» قَالَ أَبُو عَبْدِ اللَّهِ: الْبَدَاذَةُ: التَّقَشُّفُ فِي النَّاسِ

(39) Abu Umamah informed him that the Messenger of Allah ﷺ said, "Austerity is from faith." Abu 'Abdullah said, "Al Badhaadhah: Al Badhaadhah¹⁹ among the people."

عَنِ النَّبِيِّ ﷺ، قَالَ: «الْحَبَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ

(40) From the Prophet ﷺ, who said, "Modesty is from faith, and faith is in Paradise."²⁰

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ بَابًا، فَأَدْنَاهُ إِمَاطَةُ الْأَذَى مِنَ الطَّرِيقِ، وَأَرْفَعُهَا
«قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ

(41) From Abu Hurairah, who said: The Messenger of Allah ﷺ said, "Faith has over seventy doors. The lowest of them is removing harm from the path, and the highest of them is saying: There is no deity worthy of worship except Allah."

عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّ أَفْضَلَ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا

¹⁸ Ahmad said about this Hadith that it is severe upon the Murji'ah and an evidence against them. See Al Khallal's Sunnah 1090

¹⁹ Abdullah asked his father about this word and he said it means humility in one's clothing (Al Zuhd p.12). Abu Dawud said it means self-denial. Ibn Majah said it means frugality. Hammad b. Salamah said it means a shabby worn out appearance. Abu Ubayd also spoke about this word in Kitab al Iman 29.

²⁰ Its chain is disconnected. But it is soundly reported by Ibn Majah 4184 and Al Tirmidhi has a similar report 2009 which he graded hasan saheeh

(42) From Al-Hasan, who said: The Messenger of Allah ﷺ said, "Indeed, the believers with the best faith are those with the best character."

«قَالَ عَبْدُ اللَّهِ: «إِنَّ الْإِيمَانَ أَنْ يُحِبَّ الرَّجُلُ الرَّجُلَ لَيْسَ بَيْنَهُمَا نَسَبٌ قَرِيبٌ، وَلَا مَالٌ أَعْطَاهُ إِيَّاهُ، لَا يُحِبُّهُ إِلَّا لِلَّهِ

(43) 'Abdullah said, "Indeed, faith is when a man loves another man, not due to any close kinship between them or wealth he has given him, loving him only for the sake of Allah."

«عَنْ جَرِيرٍ، قَالَ: «بَايَعْتُ النَّبِيَّ ﷺ عَلَى: إِقَامَةِ (٨٠) الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالسَّمْعِ وَالطَّاعَةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ

(44) From Jarir, who said, "I pledged allegiance to the Prophet ﷺ upon establishing prayer, giving zakah, listening and obeying, and sincerely advising every Muslim."

«عَنِ الْحَسَنِ، قَالَ: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ

(45) From Al-Hasan, who said, "Faith is speech and action."

عَنْ إِبْرَاهِيمَ أَنَّهُمْ كَانُوا يَقُولُونَ فِيمَنْ قَتَلَ مُؤْمِنًا: «فَعَلَيْهِ عِثْقُ رَقَبَةٍ قَدْ بَلَغَتْ، وَيَجْزِي عِثْقُ الصَّغِيرِ فِي كَفَّارَةِ
«الظَّهَارِ وَالْيَمِينِ

(46) From Ibrahim, that they used to say regarding one who killed a believer, "He must free a mature slave, and freeing a young slave suffices for the expiation of dhihar (declaring one's wife unlawful) and oath."²¹

«عَنِ الْحَسَنِ، قَالَا: «مَا كَانَ فِي الْقُرْآنِ مِنْ رَقَبَةٍ، (٨١) فَلَا يَجُوزُ، إِلَّا مَا صَامَ وَصَلَّى

(47) From Al-Hasan, they said, "Any mention of a slave in the Qur'an is not acceptable unless they have fasted and prayed."

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: بَلَغَنِي، عَنْ مَالِكِ بْنِ أَنَسٍ، وَابْنِ جُرَيْجٍ وَشَرِيكِ وَفَضْلِ بْنِ عِيَاضٍ، قَالُوا: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ»

(48) Abu 'Abdullah narrated to us, saying: It has reached me from Malik bin Anas, Ibn Jurayj, Sharik, and Fudayl bin 'Iyad, that they said, "Faith is speech and action."

سَمِعْتُ سُفْيَانَ، يَقُولُ: «إِذَا سُئِلَ: مُؤْمِنًا؟ إِنْ شَاءَ لَمْ يُجِبْهُ، قَالَ: وَيَقُولُ: وَسُؤَالُكَ إِيَّايَ بِدْعَةٌ، وَلَا أَشْكُ فِي: «إِيمَانِي، لَا يُعْتَفُ مَنْ قَالَ: الْإِيمَانُ يَنْقُصُ، فَإِذَا قَالَ: إِنْ شَاءَ اللَّهُ، لَيْسَ يَكْرَهُ وَلَيْسَ بِدَاخِلٍ فِي الشَّكِّ»

(49) I heard Sufyan saying, "If he is asked: Are you a believer? If he wishes, he does not answer." He said, "And he says: Your asking me is an innovation, and I have no doubt in my faith. He does not rebuke the one who says: Faith

²¹ Ahmad said: "Until He prays is more beloved to me, because Iman is Statement and Action. See Al Awsat of Ibn Al Munthri 12/199.

Ibn Taymiyyah said in Majmu' al Fatawa (7/216): "For this reason, most of what the jurists stipulated regarding the slave that suffices for expiation is apparent action. They disputed whether a young child would suffice, based on two well-known opinions of the predecessors, which are two narrations from Ahmad. It was said that freeing a child does not suffice because faith is both speech and action, and the young child has not believed on his own; rather, his faith is subordinate to that of his parents in the rulings of this world. And no one stipulated that it must be known that he is a believer inwardly. It was also said that freeing him does suffice because emancipation is one of the apparent rulings, and the child is subordinate to his parents. Just as he inherits from them and the funeral prayer is offered for him – and the funeral prayer is not offered except for a believer – he may also be freed."

decreases. If he says: If Allah wills, it is not disliked and not considered as entering into doubt."

«عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ اللَّيْثِيِّ، أَنَّهُ قَالَ: «لَيْسَ الْإِيمَانُ بِالتَّمَنِّيِّ، وَلَكِنَّ الْإِيمَانَ قَوْلٌ يُعْقَلُ، (٨٢) وَعَمَلٌ يُعْمَلُ

(50) From 'Ubaidullah bin 'Umair Al-Laythi, that he said, "Faith is not by wishful thinking, but faith is a statement that is comprehended and an action that is done."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

(51) Abu Hurairah said: The Messenger of Allah ﷺ said, "The believers with the most complete faith are those with the best character."

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ نَبِيَّ اللَّهِ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنْ الْخَيْرِ

(52) From Anas bin Malik, that the Prophet said, "By the One in Whose Hand is my soul, a servant does not believe until he loves for his brother what he loves for himself of goodness."

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يُحَدِّثُ عَنِ النَّبِيِّ، قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِلنَّاسِ مَا يُحِبُّ لِنَفْسِهِ، وَحَتَّى يُحِبَّ الْمَرْءُ لَا يُحِبُّهُ إِلَّا (٨٣) لِلَّهِ

(53) I heard Anas bin Malik narrating from the Prophet, who said, "None of you [truly] believes until he loves for the people what he loves for himself, and until he loves a person only for the sake of Allah."

عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ» قَالُوا: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجَارُ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ». فَقَالُوا: يَا رَسُولَ اللَّهِ، وَمَا بَوَائِقُهُ؟ قَالَ: «شَرُّهُ»

(54) From Abu Shurayh Al-Ka'bi, that the Messenger of Allah ﷺ said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" They said, "Who is that, O Messenger of Allah?" He said, "He whose neighbor is not safe from his evil conduct." They said, "O Messenger of Allah, what is his evil conduct?" He said, "His harm."

عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا»

(55 / 56) From 'Abbas bin 'Abdul-Muttalib, that he heard the Messenger of Allah ﷺ saying, "He has tasted the flavor of faith, the one who is content with Allah as a Lord, Islam as a religion, and Muhammad as a Messenger."

عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ، وَوَالِدِهِ، وَالنَّاسِ أَجْمَعِينَ»

(57) From Anas, who said: The Messenger of Allah ﷺ said, "None of you [truly] believes until I am more beloved to him than his child, his father, and all the people."

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَحَتَّى يُقَذَّفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ إِذْ نَجَّاهُ اللَّهُ مِنْهُ، وَلَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ» .

(58) From the Prophet ﷺ, that he said, "None of you [truly] believes until Allah and His Messenger are more beloved to him than anything else, and until

being thrown into the Fire is more beloved to him than returning to disbelief after Allah has saved him from it, and none of you [truly] believes until I am more beloved to him than his child, his father, and all the people."

«عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكْرَهُ أَنْ يَعُودَ إِلَى الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ

(59) From Al-Hasan, that the Prophet ﷺ said, "None of you [truly] believes until he hates to return to disbelief as he hates to be thrown into the Fire."

. «عَنِ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

(60) From Al-Hasan, who said: The Messenger of Allah ﷺ said, "There is no faith for the one who has no trustworthiness, and there is no religion for the one who does not fulfill promises."

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ: مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَزْجَعَ فِي الْكُفْرِ «بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ

(61 /62) I heard Qatadah narrating from Anas bin Malik, who said: The Messenger of Allah ﷺ said, "Three qualities, whoever has them, will taste the sweetness of faith: One who loves a person only for the sake of Allah, one to whom Allah and His Messenger are more beloved than anything else, and one who would prefer being thrown into the Fire to returning to disbelief after Allah has saved him from it."

عَنْ أَنَسٍ، قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ فَيَخْتَرِقَ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَزْجَعَ فِي الْكُفْرِ، وَرَجُلٌ يُحِبُّ رَجُلًا لَا يُحِبُّهُ إِلَّا لِلَّهِ

(63) From Anas, who said, "Three qualities, whoever has them, will find the sweetness of faith: One to whom Allah and His Messenger are more beloved than anything else, one who prefers to be burned in the Fire to returning to disbelief, and a man who loves another man only for the sake of Allah ."

«سُئِلَ مَيْمُونٌ عَنْ كَلَامِ الْمُزَجِّتَةِ، فَقَالَ: «أَنَا أَكْبَرُ مِنْ ذَلِكَ

(64) Maymun was asked about the statements of the Murji'ah, and he said, "I am greater than that."

«قَالَ الْأَوْزَاعِيُّ: كَانَ يَحْيَى وَقَتَادَةُ يَقُولَانِ: «لَيْسَ مِنَ الْأَهْوَاءِ شَيْءٌ أَخَوْفُ عِنْدَهُمْ عَلَى الْأُمَّةِ مِنَ الْإِرْجَاءِ

(65) Al-Awza'i said: Yahya and Qatadah used to say, "There is nothing among the whims more dangerous to the nation, in their view, than irja'."

«عَنِ الْأَوْزَاعِيِّ، قَالَ: كَانَ ابْنُ سَعِيدٍ يَقُولُ: «الشَّهَادَةُ بِدْعَةٍ، وَالْبَرَاءُ بِدْعَةٍ، وَالْإِرْجَاءُ بِدْعَةٌ

(66) From Al-Awza'i, who said: Ibn Sa'id used to say, "The testimony²² is an innovation, the disavowal²³ is an innovation, and irja' is an innovation."

«عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: قُلْتُ لِشَرِيكَ: عَنْ عَلِيٍّ؟ قَالَ: قَدْ ذَكَرَهُ، قَالَ: «الْإِرْجَاءُ بِدْعَةٌ، وَالشَّهَادَةُ بِدْعَةٍ، الْبَرَاءَةُ بِدْعَةٌ

(67) From Abu Al-Bakhtari, who said: I said to Sharik, "From 'Ali?" He said, "He mentioned it, saying: Irja' is an innovation, the testimony is an innovation, and the disavowal is an innovation."

«عَنْ قَتَادَةَ، قَالَ: «إِنَّمَا أُحْدِثَ الْإِرْجَاءُ بَعْدَ هَزِيمَةِ (٨٨) ابْنِ الْأَشْعَثِ

²² I.e., testifying that someone is from the people of Jannah

²³ i.e., the Khawarij would disavow from one another due to committing actions or beliefs that go against them.

(68) From Qatadah, who said, "Irja' only emerged after the defeat of Ibn Al-Ash'ath.²⁴"

الرَّزْبِيرَ بْنَ الْعَوَّامِ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ دَاءُ الْأَمَمِ مِنْ قَبْلِكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ تَخْلُقُ الشَّعْرَ، وَلَكِنْ تَخْلُقُ الدِّينَ، وَالَّذِي نَفْسِي بِيَدِهِ، أَوْ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَنْبَأُكُمْ مَا يُثَبِّتُ ذَلِكَ، أَفْشُوا السَّلَامَ بَيْنَكُمْ

(69) Az-Zubair bin Al-'Awwam narrated to him that the Messenger of Allah ﷺ said, "The disease of the nations before you has crept towards you: envy and hatred. Hatred is the razor. I do not say it shaves hair, but it shaves the religion. By the One in Whose Hand is my soul - or by the One in Whose Hand is the soul of Muhammad - you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you what will strengthen that for you? Spread the greetings of peace among you."²⁵

الْمِقْدَادَ بْنَ الْأَسْوَدِ، حَدَّثَهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ اخْتَلَفْتُ أَنَا وَرَجُلٌ مِنَ الْمُشْرِكِينَ يَضْرِبُنِي، فَقَطَعَ يَدِي، فَلَمَّا أَهْوَيْتُ إِلَيْهِ لِأَضْرِبَهُ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، أَقْتُلُهُ أَمْ أَدْعُهُ؟ قَالَ: «لَا، بَلْ تَدْعُهُ». قَالَ: قُلْتُ: وَإِنْ قَطَعَ يَدِي قَالَ: «وَإِنْ فَعَلَ». فَرَأَجَعْتُهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ النَّبِيُّ ﷺ: «إِنْ قَتَلْتَهُ بَعْدَ أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ، فَأَنْتَ مِثْلُهُ قَبْلَ أَنْ يَقُولَهَا، وَهُوَ مِثْلُكَ قَبْلَ أَنْ تَقْتُلَهُ

(70) Al-Miqdad bin Al-Aswad narrated to him, saying: I said, "O Messenger of Allah, what if I encounter a man from the polytheists and we fight, then he strikes and cuts off my hand, then when I go to strike him, he says, 'There is no god but Allah.' Should I kill him or leave him?" He said, "No, rather leave him." I

²⁴ An Umayyad commander who revolted against al Hajjaj b. Yusuf

²⁵ Al Tirmidhi (2510) comments: This is a hadith about which they differed in its narration from Yahya bin Abi Kathir. Some of them narrated from Yahya bin Abi Kathir, from Ya'ish bin Al-Walid, from the freed slave of Az-Zubayr, from the Prophet (peace be upon him), and they did not mention in it "from Az-Zubayr". But the report is corroborated in Al Adab Al Mufrad 260 and Al Tirmidhi 2509 and the final part of the Hadith is in Sahih Muslim 54

said, "Even if he cuts off my hand?" He said, "Even if he does that." I repeated the question two or three times. The Prophet ﷺ said, "If you kill him after he says, 'There is no god but Allah,' then you are like him before he said it, and he is like you before you killed him."

عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «إِذَا الْمُسْلِمَانِ حَمَلَ أَحَدُهُمَا عَلَى أَخِيهِ السَّلَاحَ، فَهَمَّا عَلَى حَزْفٍ جَهَنَّمَ، فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ دَخَلَ جَمِيعًا»

(71) From the Prophet ﷺ, that he said, "If two Muslims face each other with their swords and one of them kills his companion, then both of them are on the edge of Hell. If one of them kills his companion, they both enter it together."

عَنِ الْمِقْدَادِ بْنِ عَمْرٍو، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ رَجُلًا ضَرَبَنِي بِالسَّيْفِ فَقَطَعَ يَدِي، ثُمَّ لَذَّ مِنِّي بِشَجَرَةٍ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، أَفْتُلُّهُ؟ قَالَ: «لَا». قَالَ: فَعُدْتُ مَرَّتَيْنِ أَوْ ثَلَاثًا. قَالَ: «لَا، إِلَّا أَنْ تَكُونَ مِثْلَهُ قَبْلَ أَنْ (٩٠) يَقُولَ مَا «قَالَ، وَيَكُونَ مِثْلَكَ قَبْلَ أَنْ تَفْعَلَ مَا فَعَلْتَ»

(72) From Al-Miqdad bin 'Amr, who said: I said, "O Messenger of Allah, what if a man strikes me with the sword and cuts off my hand, then takes refuge from me behind a tree and says, 'There is no god but Allah,' should I kill him?" He said, "No." He said: I repeated it two or three times. He said, "No, unless you are like him before he said what he said, and he is like you before you did what you did."

«عَنِ الصَّحَّاحِ: (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا) [النساء: ٩٣] قَالَ: «مَا نَسَخَهَا شَيْءٌ مُنْذُ أُنْزِلَتْ

(73) From Ad-Dahhak: {**And whoever kills a believer intentionally...**} [An-Nisa: 93] He said, "Nothing has abrogated it since it was revealed."

«عَنِ الصَّحَّاحِ: (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا) [النساء: ٩٣] قَالَ: «مَا نَسَخَهَا شَيْءٌ مُنْذُ أُنْزِلَتْ

(74) From Ibn 'Abbas, who said: {**And whoever kills a believer intentionally...**} [An-Nisa: 93] "Nothing has abrogated it."

قَالَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: أَبْلَغَكَ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ مُنَادِيًا يُنَادِي: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ فَلَهُ الْجَنَّةُ». قَالَ: "قُلْتُ: نَعَمْ، وَذَلِكَ قَبْلَ أَنْ تَنْزَلَ الْفَرَائِضُ، ثُمَّ نَزَلَتِ الْفَرَائِضُ، فَيَنْبَغِي عَلَى النَّاسِ أَنْ يَعْمَلُوا بِمَا افْتَرَضَ اللَّهُ عَلَيْهِمْ

(75) Hisham bin 'Abdul-Malik said: Has it reached you that the Messenger of Allah ﷺ ordered someone to call out, "Whoever says, 'There is no god but Allah' will enter Paradise." He said: I said, "Yes, and that was before the obligations were revealed. Then the obligations were revealed, so it is necessary for people to act upon what Allah has made obligatory for them."

عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَا أَعْلَمُ لِلْقَاتِلِ تَوْبَةً إِلَّا أَنْ يَسْتَغْفِرَ

(76) From Ibn 'Abbas, who said, "I do not know of any repentance for the killer except seeking forgiveness."

عَنِ الصَّحَّاحِ بْنِ مَزَاهِمٍ، قَالَ: «قَاتِلُ الْمُؤْمِنِ لَيْسَ لَهُ تَوْبَةٌ». وَقَالَ: «لَأَنْ أَتُوبَ مِنَ الشُّرْكِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتُوبَ مِنْ قَتْلِ مُؤْمِنٍ

(77) From Ad-Dahhak bin Muzahim, who said, "The killer of a believer has no repentance." And he said, "For me to repent from polytheism is more beloved to me than to repent from killing a believer."

عَنِ ابْنِ عَبَّاسٍ، قَالَ: «هُمَا الْمُتَبَهِّمَتَانِ: الشُّرْكَ، وَالْقَتْلُ

(78) From Ibn 'Abbas, who said, "They are the two sealed ones: polytheism and killing."²⁶

عَنِ الصَّحَّاحِ بْنِ مَزَاهِمٍ، قَالَ: ذَكَرْنَا عِنْدَهُ: «مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». فَقَالَ الصَّحَّاحُ: «هَذَا قَبْلَ أَنْ تُحَدِّثَ
«الْحُدُودَ وَتَنْزِيلَ الْفَرَائِضِ»

(79) From Ad-Dahhak bin Muzahim, who said: We mentioned in his presence, "Whoever says, 'There is no god but Allah' will enter Paradise." Ad-Dahhak said, "This was before the legal punishments were defined and the obligations were revealed."

عَنْ أَبِي الضُّحَى، قَالَ: «كُنْتُ عِنْدَ ابْنِ عُمَرَ فِي فُسْطَاطِهِ، فَسَأَلَهُ رَجُلٌ عَنْ رَجُلٍ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا، قَالَ: فَقَرَأَ ابْنُ
عُمَرَ: (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا). [النساء:
«٩٣] الْآيَةَ، فَانْظُرْ مَنْ قَتَلَتْ

(80) From Abu Ad-Duha, who said: I was with Ibn 'Umar in his tent, and a man asked him about a man who intentionally killed a believer. Ibn 'Umar recited, **{And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.}**
[An-Nisa: 93] So see who you have killed.

أَتَى رَجُلٌ ابْنَ عَبَّاسٍ، فَسَأَلَهُ عَنْ رَجُلٍ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا، فَقَالَ: «يَسْتَطِيعُ أَنْ لَا يَمُوتَ؟ قَالَ: لَا. قَالَ: يَسْتَطِيعُ أَنْ
يُحْيِيَهُ؟ قَالَ: لَا، قَالَ: يَسْتَطِيعُ أَنْ يَبْتَغِيَ نَفَقًا فِي الْأَرْضِ. قَالَ: لَا. قَالَ: فَأَتَى أَبَا هُرَيْرَةَ وَابْنَ عُمَرَ، فَقَالَا لَهُ مِثْلَ
ذَلِكَ

²⁶ "The two sealed ones" means the two locked ones, as if it is a sealed, solid door, meaning it is locked and cannot be opened or approached. That is because the recompense for polytheism and killing is eternity in the Fire. Similar to it in the hadith, "Four sealed ones," which another hadith explained as "Four locked ones," meaning there is no way out of them.

(81) A man came to Ibn 'Abbas and asked him about a man who intentionally killed a believer. He said, "Can he avoid death?" He said, "No." He said, "Can he bring him back to life?" He said, "No." He said, "Can he seek a tunnel in the earth?" He said, "No." He went to Abu Hurairah and Ibn 'Umar, and they said similar to that.

سَمِعْتُ مُعَاوِيَةَ، قَالَ، وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ، إِلَّا الرَّجُلُ يَمُوتُ كَافِرًا، وَالرَّجُلُ يَقْتُلُ مُؤْمِنًا مُتَعَمَّدًا

(82) I heard Mu'awiyah, who used to narrate little from the Messenger of Allah ﷺ, saying: I heard the Messenger of Allah ﷺ saying, "Every sin, Allah may forgive it, except a man who dies as a disbeliever or a man who intentionally kills a believer."

عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ، قَالَ: «لَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ

(83) From Abu Hurairah, reaching back to the Prophet ﷺ, who said, "He does not steal while he is a believer when he steals, he does not drink wine while he is a believer when he drinks it, and he does not commit adultery while he is a believer when he commits adultery."

عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدَهُ .

(84) From the Prophet ﷺ, who said, "The adulterer does not commit adultery while he is a believer when he commits adultery, the thief does not steal while he is a believer when he steals, and one does not drink wine while he is a believer when he drinks it. The door of repentance is open after that."

عَنْ أَبِي سَلَمَةَ، وَسَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي بَكْرٍ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَهُ، إِلَّا أَنَّهُ زَادَ فِيهِ: «لَا يَنْتَهَبُ نَهْبَةً (٩٦) ذَاتَ شَرَفٍ يَرْفَعُ الْمُؤْمِنُونَ إِلَيْهِ فِيهَا أَبْصَارَهُمْ وَهُوَ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ». وَلَمْ يَذْكُرْ فِي حَدِيثِهِ التَّوْبَةَ

(85) From Abu Salamah, Sa'id bin Al-Musayyib, and Abu Bakr bin Al-Harith, from Abu Hurairah, similar to it, except that he added in it, "And he does not plunder a valuable item that the believers raise their eyes to while he is a believer when he plunders it." And he did not mention repentance in his hadith.

عَنِ الْأَوْزَاعِيِّ، قَالَ: وَقَدْ قُلْتُ لِلزُّهْرِيِّ حِينَ ذَكَرَ هَذَا الْحَدِيثَ: «لَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»: إِنَّهُمْ يَقُولُونَ: فَإِنْ لَمْ يَكُنْ مُؤْمِنًا، فَمَا هُوَ؟ قَالَ: فَأَنْكَرَ ذَلِكَ، كَرِهَ مَسْأَلَتِي عَنْهُ

(86) From Al-Awza'i, who said: I said to Az-Zuhri when he mentioned this hadith, "The adulterer does not commit adultery while he is a believer," they say: If he was not a believer, then what was he? He disliked that and disliked my question about it.²⁷

قَالَ مَالِكٌ وَشَرِيكٌ وَأَبُو بَكْرِ وَعِيشٌ وَعَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَحَمَادُ بْنُ سَلَمَةَ وَحَمَادُ بْنُ زَيْدٍ: "الْإِيمَانُ الْمَعْرِفَةُ، وَالْإِفْرَارُ، وَالْعَمَلُ، إِلَّا أَنَّ حَمَادَ بْنَ زَيْدٍ كَانَ يُفَرِّقُ بَيْنَ الْإِيمَانِ وَالْإِسْلَامِ، وَيَجْعَلُ الْإِسْلَامَ عَامًّا، وَالْإِيمَانَ خَاصًّا

²⁷ In Ta'dheem Qadr al Salaah 520 it has come: "Al-Awza'i said to Az-Zuhri: What is this? He replied: Upon the Messenger of Allah is the conveyance, and upon us is submission. On the authority of Makhul and Az-Zuhri, who said: "Read the hadiths of the Messenger of Allah ﷺ and pass them on as they came." Abu Abdullah said: When Ishaq dictated the hadith of Abdul Razzaq, he would dictate the hadith of Baqiyyah immediately after it. Ishaq b. Raahuyah reports in his Musnad (419): Sufyan bin Abdul Malik informed us, saying: Ibn Al-Mubarak said when he mentioned this hadith, and some of them denied it, so he said: "These foul people prevent us from abandoning the hadith of the Messenger of Allah ﷺ and not narrating it. Every time we are ignorant of the meaning of a hadith, we should abandon it? No, rather we narrate it as we heard it, and we attribute the ignorance to ourselves."

(87) Malik, Sharik, Abu Bakr, 'Ayyash, 'Abdul-'Aziz bin Abi Salamah, Hammad bin Salamah and Hammad bin Zaid said, "Faith is knowledge²⁸, affirmation, and

²⁸ Ibn Rajab said in Fath al Bari 1/88: Knowledge is composed of conception and affirmation, so it includes both information and action, which is the heart's affirmation. Conception may be shared by both the believer and the disbeliever, while affirmation is specific to the believer, as it is the action and acquisition of his heart. The basis of this is that knowledge is acquired and perceived through evidence, and this is the view of most of the people of the Sunnah among our companions and others, and it was favored by Ibn Jarir al-Tabari. He narrated with his chain of transmission from Al-Fudayl ibn 'Iyad that he said: The people of the Sunnah say: Faith is speech and action. And a group said: It [knowledge] is necessary and not acquired. This is the view of some of our companions and groups of theologians, Sufis, and others.

action." Except that Hammad bin Zaid used to differentiate between faith and Islam, considering Islam general and faith specific.²⁹

²⁹ Ibn Rajab said in Fath al Bari 1/127-129: There was disagreement among those who differentiated between Islam and faith regarding the reality of the difference between them. One group said: Islam is the word of the two testimonies, and faith is action. This is narrated from Al-Zuhri and Ibn Abi Dhi'b, and it is a narration from Ahmad, and it is the doctrine of Judge Abu Ya'la and others among his companions. Similar to this is the saying of Ibn Zaid in the interpretation of this verse, he said: They did not confirm their faith with their actions, so Allah responded to them and said: "You have not believed, but say, 'We have submitted'" [49:14]. He said: Islam is acknowledgment, and faith is affirmation. This is the view of Abu Khaithama and others from the people of Hadith. Ibn Hamid, one of our companions, weakened this view from Ahmad and said: The correct view is that his doctrine is that Islam is speech and action, and a single narration. However, not all actions are included in Islam as they are included in faith. He mentioned that what is explicitly stated by Ahmad is that he does not consider the one who abandons prayer to be a disbeliever. Prayer is one of the characteristics of faith, not Islam, and likewise, avoiding major sins is a condition of faith, not Islam. This is what he said, and most of our companions hold that the apparent doctrine of Ahmad is to consider the one who abandons prayer to be a disbeliever. If prayer were not part of Islam, the one who abandons it would not be considered a disbeliever according to him. The texts indicating that actions are included in Islam are very numerous.

A group held the view that Islam is general and faith is specific, so whoever commits major sins exits from the specific circle of faith to the general circle of Islam. This is narrated from Abu Ja'far Muhammad bin Ali, and Ibn Nasr Al-Marwazi weakened it due to its narrator from him, who is Fudayl bin Yasar, and he criticized him. Something similar to this was also narrated from Hammad bin Zaid. It was also narrated from Ahmad, for he said in the narration of Al-Shalanji regarding the one who commits major sins: He exits from faith and falls into Islam. Hanbal transmitted its meaning from Ahmad. This narration was interpreted by Judge Abu Ya'la, and others affirmed it. It is the choice of Abu Abdullah bin Battah, Ibn Hamid, and others among the companions.

Another group said: The difference between Islam and faith is that faith is affirmation, the affirmation of the heart, so it is the knowledge and action of the heart, while Islam is submission, surrender, and compliance, so it is the action of the heart and limbs. This is the view of many scholars, and Abu Al-Fudayl Al-Tamimi narrated it from the companions of Ahmad. It is the view of groups of theologians. However, the theologians hold that actions are not included in faith but are included in Islam. As for our companions and others from the people of Hadith, they hold that actions are included in faith, with their disagreement regarding their inclusion in Islam, as mentioned before. Therefore, many scholars said: Islam and faith differ in their indication when they are singular and when they are combined. If one of them is singular, the other is included in it, and if they are combined, they are two things at that time.

With this, the hadith of Gabriel's question about Islam and faith is reconciled, where the Prophet ﷺ differentiated between them, and the hadith of the delegation of Abd Al-Qays, where the Prophet ﷺ interpreted singular faith with what he interpreted combined faith in the hadith of Gabriel. Abu Bakr Al-Isma'ili narrated this view from many of the people of the Sunnah and the community, and something indicating it was narrated from Abu Bakr bin Abi Shaybah. It is the closest of the views on this issue and the most similar to the texts, and Allah knows best.

The view of differentiating between Islam and faith is narrated from Al-Hasan, Ibn Sirin, Sharik, Abd Al-Rahman bin Mahdi, Yahya bin Ma'in, Mu'ammal bin Ihaab, and it was also narrated from Malik. It was previously narrated from Qatadah, Dawud bin Abi Hind, Al-Zuhri, Ibn Abi Dhi'b, Hammad bin Zaid, Ahmad, and Abu Khaithama. Likewise, Abu Bakr bin Al-Sam'ani narrated it from the people of the Sunnah and the community as a whole.

The narration of Ibn Nasr and Ibn Abd Al-Barr from the majority equating between them is not good. Rather, it has been said that differentiating between them is the only view narrated from the predecessors, and Allah knows best.

عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ أَنَّهُ قَالَ: «كُنَّا نَقْرَأُ: وَلَا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفْرٌ بِكُمْ. أَوْ: إِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ
 (٩٧) آبَائِكُمْ»

(88) From Ibn 'Abbas, from 'Umar, that he said, "We used to recite: Do not turn away from your fathers, for indeed, it is disbelief on your part. Or: Indeed, it is disbelief on your part to turn away from your fathers."

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَتَى حَائِضًا، أَوْ امْرَأَةً فِي دُبُرِهَا، أَوْ كَاهِنًا، فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى
 مُحَمَّدٍ ﷺ»

(89) From Abu Hurairah, that the Prophet ﷺ said, "Whoever approaches a menstruating woman, a woman in her anus, or a soothsayer, has disbelieved in what was revealed to Muhammad ﷺ." ³⁰

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (٩٨) «مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، أَوْ أَتَى امْرَأَةً حَائِضًا، أَوْ أَتَى امْرَأَةً
 فِي دُبُرِهَا، فَقَدْ بَرِئَ مِمَّا أَنْزَلَ عَلَى مُحَمَّدٍ ﷺ»

(90) From Abu Hurairah, that the Messenger of Allah ﷺ said, "Whoever approaches a soothsayer and believes what he says, or approaches a menstruating woman, or approaches a woman in her anus, has disassociated from what was revealed to Muhammad ﷺ."

³⁰ Al Tirmidhi 135 comments saying: "We do not know this hadith except from the narration of Hakim Al-Athram from Abu Tamimah Al-Hujaimy from Abu Hurayrah. The meaning of this (hadith) according to the people of knowledge is to emphasize the severity (of the sin). It has been narrated from the Prophet (peace be upon him) that he said: "Whoever has intercourse with a menstruating woman should give one dinar in charity." If having intercourse with a menstruating woman was disbelief (kufr), he would not have been commanded to make expiation for it. Muhammad (the narrator) weakened this hadith due to its chain of narration. Abu Tamimah Al-Hujaimy's name is Tarif bin Mujalid."

In Masaa'il al Kawsaj (3531) Ishaq b. Raahuuyah said after mentioning this hadith: "If a man is afflicted and commits that with his wife or slave girl, let him sincerely repent, for I am not certain that it is not disbelief (kufr). If some people hold the view that this, if deemed permissible, amounts to disbelief, then they have adopted a good stance."

عَنِ ابْنِ عَبَّاسٍ، قَالَ: سَمِعْتُ عُمَرَ، يَقُولُ: «كُنَّا نَقْرَأُ: لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفْرٌ بِكُمْ. أَوْ: إِنَّ كُفْرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آبَائِكُمْ»

(91) I heard 'Umar saying, "We used to recite: Do not turn away from your fathers, for indeed, it is disbelief on your part. Or: Indeed, it is disbelief on your part to turn away from your fathers."

«عَنِ الْحَسَنِ، أَنَّ أَبَا بَكْرٍ، قَالَ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَإِنَّهُ كُفْرٌ بِكُمْ،

(92) From Al-Hasan, that Abu Bakr said, "Do not turn away from your fathers, for indeed, it is disbelief on your part."

«عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، قَالَ: «كُفْرٌ بِاللَّهِ انْتِمَاءٌ إِلَى نَسَبٍ لَا يُعْرَفُ، وَكُفْرٌ بِاللَّهِ انْتِفَاءٌ مِنْ نَسَبٍ وَإِنْ دَقَّ

(93) From Abu Bakr As-Siddiq, who said, "Disbelief in Allah is claiming a lineage that is not known, and disbelief in Allah is disowning a lineage, even if it is remote."

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فَسَكِرَ مِنْهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً

(94) From 'Abdullah bin 'Amr, who said, "Whoever drinks wine and becomes intoxicated from it, no prayer will be accepted from him for forty nights."³¹

³¹ Al Marwazi said in Ta'dheem Qadr al Salaah 2/588: "An analogous example is his saying: "Whoever drinks wine, his prayer will not be accepted for forty days." If a man were to drink wine and then come seeking a legal opinion (fatwa), it would not be permissible to say to him, "Abandon prayer for forty days, for if you pray, it will not be accepted from you." Rather, there is consensus that he must pray, and if he prays, his prayer is valid, and he is not required to repeat the prayers of forty days. His saying, "His prayer will not be accepted," is interpreted to mean that he will not be rewarded for his prayers for forty days as a punishment for drinking wine. This is similar to what they said about one who speaks on Friday while the imam is delivering the sermon: he prays the Friday prayer, but there is no Friday (reward) for him, meaning that he is not given the reward of the Friday prayer as a punishment for his sin. Another similar example is his صلی اللہ علیہ وسلم saying: "You will not believe until you love one another, and none of you will believe until he loves for his brother what he loves for himself."

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: "لَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَغُلُّ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً، قَالَ عَطَاءٌ: حِينَ يَنْتَهَبُ، «ذَاتَ شَرَفٍ وَهُوَ مُؤْمِنٌ». قَالَ: قِيلَ لَهُ: إِنَّهُ يُنْتَزَعُ مِنْهُ الْإِيمَانُ، فَإِنْ تَابَ، تَابَ اللَّهُ عَلَيْهِ

(95) On the authority of Ibn Abbas, that he said to his servants: "Whoever among you wants to marry, we will marry him off. No adulterer among you will commit adultery except that Allah will remove the light of faith from him. If He wills to return it to him, He will return it, and if He wills to withhold it from him, He will withhold it."

سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: "لَا يَزْنِي حِينَ يَزْنِي (١٠١) وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، قَالَ: قَالَ عَطَاءٌ: يَنْتَحِي عَنْهُ الْإِيمَانُ

(96) I heard Abu Hurairah saying, "The adulterer does not commit adultery while he is a believer when he commits adultery, and the thief does not steal while he is a believer when he steals." 'Ata said, "Faith is removed from him."

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَسْرِقُ سَارِقٌ وَهُوَ حِينَ يَسْرِقُ مُؤْمِنٌ، وَلَا يَزْنِي زَانٍ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَنْتَهَبُ أَحَدُكُمْ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ إِلَيْهِ الْمُؤْمِنُونَ أَعْيُنَهُمْ فِيهَا» وَهُوَ حِينَ يَنْتَهَبُهَا مُؤْمِنٌ، وَلَا يَغُلُّ حِينَ يَغُلُّ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ وَإِيَّاكُمْ

(97) The Messenger of Allah ﷺ said, "No thief steals while he is a believer when he steals, no adulterer commits adultery while he is a believer, no one drinks wine while he is a believer when he drinks it. By the One in Whose Hand is the soul of Muhammad, none of you plunders a valuable item that the believers raise their eyes to while he is a believer when he plunders it, and no one embezzles while he is a believer when he embezzles. Beware of it, beware of it."

كُنْتُ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَلَيْسَ بَيْنِي وَبَيْنَهُ رَجُلٌ، فَقَالَ: بَيْنِي وَبَيْنَهُ رَجُلٌ، فَذَكَّرُوا الْخَمْرَ، فَكَانَ رَجُلٌ تَهَاوَنَ بِهَا، وَقَالَ: لَيْسَتْ مِنَ الْكَبَائِرِ. فَقَالَ عَبْدُ اللَّهِ: «وَاللَّهِ، لَا يَشْرَبُ الْخَمْرَ رَجُلًا (١٠٠) مُصْبِحًا، إِلَّا ظَلَّ مُشْرِكًا حَتَّى يُمْسِيَ»

(98) I was next to Abdullah bin Amr, and there was no man between me and him. He said: There was a man between me and him. They mentioned alcohol, and it was as if a man belittled it and said: It is not one of the major sins. Abdullah said: "By Allah, no man drinks alcohol in the morning, except that he remains a polytheist until evening."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: «الْإِيمَانُ نَزْهٌ: إِنْ رَأَى فَارَقَهُ الْإِيمَانُ، فَإِنْ لَمْ نَفْسُهُ وَرَاجَعَ رَاجَعَهُ الْإِيمَانُ»

(99) Abu Hurayrah said: "Faith is pure: if he commits adultery, faith departs from him. If he blames himself and returns, faith returns to him."³²

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ، قَالَ: ثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: ثَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، وَقَتَادَةَ، عَنْ رَجُلٍ، عَنْ عِكْرِمَةَ، وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: أَحْسَبُهُ عَنْ أَبِي هُرَيْرَةَ، كُلُّهُمْ، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ، قَالَ: «لَا يَزْنِي الرَّأْيِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَغْلُ حِينَ يَغْلُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ». قَالَ ابْنُ (١٠٢) طَاوُسٍ: قَالَ أَبِي: إِذَا فَعَلَ ذَلِكَ زَالَ مِنْهُ الْإِيمَانُ. قَالَ: فَقَالَ: الْإِيمَانُ كَالظِّلِّ، وَنَحْوَ هَذَا

(101) From the Prophet ﷺ, who said, "The adulterer does not commit adultery while he is a believer when he commits adultery, one does not drink wine while he is a believer when he drinks it, one does not embezzle while he is a believer when he embezzles, and one does not plunder an item while the

³² If he drinks alcohol, his mind goes necessitating he misses Salah and that is the Kufr. This is mentioned by Abu Abdillah Al Akhnas, Ibrahim al Nakha'I (see Majmu' al Fatawa 7/303) and by Masruq (see Sunan al Nasaa' 5665)

people raise their eyes to it and he is a believer." Ibn Tawus said: My father said, "When he does that, faith is removed from him." He said: He said, "Faith is like a shadow," and similar to this.

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «مُعَاقِرُ الْخَمْرِ كَعَابِدِ اللَّاتِ وَالْعُزَّى

(102) From 'Abdullah bin 'Amr, who said, "The one addicted to wine is like the worshipper of Al-Lat and Al-'Uzza."

«قَالَ عَبْدُ اللَّهِ بْنُ (١٠٣) عَبَّاسٍ لِغُلَامَانِهِ، يَدْعُو غُلَامًا غُلَامًا، فَيَقُولُ: «مَا مِنْ عَبْدٍ يَزْنِي إِلَّا نَزَعَ اللَّهُ مِنْهُ نُورَ الْإِيمَانِ

(103) 'Abdullah bin 'Abbas said to his servants, calling them one by one, "There is no servant who commits adultery except that Allah removes the light of faith from him."

عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ

(104) From the Prophet ﷺ, that he said, "The adulterer does not commit adultery while he is a believer when he commits adultery, the thief does not steal while he is a believer when he steals, and one does not drink wine while he is a believer when he drinks it. The door of repentance is open after that."

عَنِ النَّبِيِّ ﷺ: «لَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً ذَاتَ شَرَفٍ، أَوْ: سَرَفٍ وَهُوَ مُؤْمِنٌ

(105) From the Prophet ﷺ, "One does not drink wine while he is a believer when he drinks it, one does not commit adultery while he is a believer when he

commits adultery, and one does not plunder a valuable item while he is a believer."

«قَالَ الْحَسَنُ: «يُجَانِبُهُ الْإِيمَانُ مَا دَامَ كَذَلِكَ، فَإِنْ رَاجَعَ رَاجَعَهُ الْإِيمَانُ

(106) Al-Hasan said, "Faith departs from him as long as he is like that. If he returns, faith returns to him."

«عَنِ النَّبِيِّ ﷺ، قَالَ: «يُنْزَعُ مِنْهُ الْإِيمَانُ، فَإِنْ تَابَ عَاوَدَهُ الْإِيمَانُ

(107) From the Prophet ﷺ, who said, "Faith is removed from him. If he repents, faith returns to him."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ إِلَيْهِ أَبْصَارُهُمْ وَهُوَ مُؤْمِنٌ

(108) The Messenger of Allah ﷺ said, "The adulterer does not commit adultery while he is a believer when he commits adultery, the thief does not steal while he is a believer when he steals, and one does not plunder an item of value that they raise their eyes to while he is a believer."

عَنْ عَائِشَةَ، قَالَ: بَيْنَمَا أَنَا عِنْدَهَا، إِذْ مَرَّ بِرَجُلٍ قَدْ ضُرِبَ فِي خَمْرٍ عَلَى بَابِهَا، فَسَمِعْتُ لِحْسَ (١٠٥) النَّاسِ، فَقَالَتْ: أَيُّ شَيْءٍ هَذَا؟ قُلْتُ: رَجُلٌ أَجَذَ سَكْرَانٍ مِنْ خَمْرٍ فَضُرِبَ، فَقَالَتْ: سُبْحَانَ اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَشْرَبُ الشَّارِبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، يَغْنِي الْخَمْرَ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ مُنْتَهَبٌ نُهْبَةً ذَاتَ شَرَفٍ وَقَدْ قَالَ: شَرَفٌ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ رُءُوسَهُمْ وَهُوَ مُؤْمِنٌ، فَإِيَّاكُمْ وَإِيَّاكُمْ

(109) From 'Aisha, she said: While I was with her, a man who had been beaten for drinking wine was brought past her door. I heard the footsteps of the

people, so she said, "What is this?" I said: A man was caught drunk from wine and was beaten. She said, "Glory be to Allah, I heard the Messenger of Allah ﷺ saying: The drinker does not drink while he is a believer when he drinks, meaning wine. The thief does not steal while he is a believer when he steals. One does not plunder a valuable item - and he said: An item of value that the people raise their eyes and heads to - while he is a believer. Beware of it, beware of it."

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ، يُنَزَعُ مِنْهُ نُورُ الْإِيمَانِ كَمَا يَخْلَعُ أَحَدُكُمْ قَمِيصَهُ،
«فَإِنْ تَابَ، تَابَ اللَّهُ عَلَيْهِ»

(111) The Messenger of Allah ﷺ said, "One does not drink wine while he is a believer when he drinks it. The light of faith is removed from him as one of you removes his shirt. If he repents, Allah will accept his repentance."

«عَنِ ابْنِ عَبَّاسٍ، قَالَ: «لَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ»

(112) From Ibn 'Abbas, who said, "One does not drink wine while he is a believer when he drinks it."

عَنْ عَائِشَةَ، قَالَتْ: «لَا يَشْرَبُ الشَّارِبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ». يَعْنِي: الْخَمْرَ

(113) From 'Aisha, who said, "The drinker does not drink while he is a believer when he drinks," meaning wine.

«عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: «لَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

(114) From 'Abdullah bin Mas'ud, who said, "The adulterer does not commit adultery while he is a believer when he commits adultery."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «مَنْ شَرِبَ الْخَمْرَ مُصْبِحًا، ظِلَّ مُشْرِكًا، وَإِنْ سَكَرَ مِنْهَا لَمْ تُقْبَلْ مِنْهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا، فَإِنْ مَاتَ فِيهَا، مَاتَ كَافِرًا»

(115) From 'Abdullah bin 'Amr, who said, "Whoever drinks wine in the morning remains a polytheist, and if he becomes intoxicated from it, no prayer will be accepted from him for forty days. If he dies in that state, he dies as a disbeliever."³³

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: (١٠٧) «مُذْمِنُ الْخَمْرِ كَمَنْ يَعْبُدُ اللَّاتَ وَالْعُزَّى

(116) From 'Abdullah bin 'Amr, who said, "The one addicted to wine is like one who worships Al-Lat and Al-'Uzza."

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «مَنْ يَشْرَبُ الْخَمْرَ مُصْبِحًا، يَظَلُّ مُشْرِكًا

(117) From 'Abdullah bin 'Amr, who said, "Whoever drinks alcohol in the morning, remains a polytheist (mushrik) throughout the day.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: هَذَا الْإِسْلَامُ، وَدَوْرَ دَوَاةٍ فِي وَسْطِهَا أُخْرَى، وَهَذَا الْإِيمَانُ، لِلَّتِي فِي وَسْطِهَا، مَقْصُورٌ فِي الْإِسْلَامِ. قَالَ: يَقُولُ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ». قَالَ: «يَخْرُجُ مِنَ الْإِيمَانِ إِلَى الْإِسْلَامِ، وَلَا يَخْرُجُ مِنَ الْإِسْلَامِ، فَإِذَا «تَابَ، تَابَ اللَّهُ عَلَيْهِ. قَالَ: رَجَعَ إِلَى الْإِيمَانِ

(118) Muhammad bin 'Ali said: This is Islam - and he drew a circle - and this is faith - for the one in the middle, restricted within Islam. He said: The

³³ Ibn Rajab said in Fath al Bari 1/140: I said: Ahmad, in the narration of Al-Marwazi, denied what was narrated from Abdullah bin Amr that the drinker of wine is called a disbeliever (kafir), and he did not establish it from him. However, it has been narrated from him through many routes, some of which have a good chain of narration (isnad), and it has been narrated from him in a (marfu') form.

Messenger of Allah ﷺ says, "The adulterer does not commit adultery while he is a believer when he commits adultery, the thief does not steal while he is a believer when he steals, and one does not drink wine while he is a believer when he drinks it." He said, "He exits from faith to Islam, and he does not exit from Islam. If he repents, Allah will accept his repentance." He said, "He returns to faith."³⁴

عَنْ عَائِشَةَ، قَالَتْ: «لَا يَزْنِي عَبْدٌ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ»

(119) From 'Aisha, who said, "No servant commits adultery while he is a believer when he commits adultery, no one drinks while he is a believer when he drinks, and no one steals while he is a believer when he steals."

عُمَرَ بْنِ الْخَطَّابِ، قَالَ: «مَنْ زَعَمَ أَنَّهُ مُؤْمِنٌ، فَهُوَ كَافِرٌ، وَمَنْ زَعَمَ أَنَّهُ فِي الْجَنَّةِ، فَهُوَ فِي النَّارِ، وَمَنْ زَعَمَ أَنَّهُ عَالِمٌ فَهُوَ جَاهِلٌ». قَالَ: فَتَارَعَهُ رَجُلٌ، فَقَالَ: إِنَّ يَذْهَبُوا بِالْسلطانِ، فَإِنَّ لَنَا الْجَنَّةَ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ زَعَمَ أَنَّهُ فِي الْجَنَّةِ، فَهُوَ فِي النَّارِ»

³⁴ Al Aajurry said in Al Shariah 2/593: How excellent is what Muhammad bin Ali ؑ said, which is that faith (iman) increases and decreases. It increases with acts of obedience and decreases with acts of disobedience, while it is not permissible to say that Islam increases and decreases. A group of those who preceded have narrated that they said: If a person commits adultery, faith is removed from him. If he repents, Allah returns it to him. All of that is evidence that faith increases and decreases, while Islam is not like that. Don't you see the saying of the Prophet ﷺ: "Between a servant and disbelief (kufr) is abandoning prayer. Whoever abandons prayer has indeed disbelieved." And from Ibn Mas'ud, who said: "Indeed, Allah the Exalted has paired zakat (obligatory charity) in His Book with prayer. Whoever does not give zakat, there is no prayer for him."

" Ibn Taymiyya said in Majmu' al Fatawa 7/240: Those among the predecessors who said that they (sinners) have left faith for Islam did not say that no trace of faith remains with them. Rather, this is the view of the Khawarij and the Mu'tazilah. The people of the Sunnah who said this also say that the sinners will leave the Fire through intercession and that they have faith by which they will leave the Fire. However, the term "faith" is not applied to them in an absolute sense because absolute faith is that by which a person deserves reward and entry into Paradise, and they are not among its people. They are included in the address of faith... The reality is that one who is not truly among the believers is said to be a Muslim, and he has faith that prevents him from abiding eternally in the Fire. This is agreed upon among the people of the Sunnah. However, is the term "faith" applied to him? This is what they disputed... As for the Khawarij and the Mu'tazilah, they expel them from the term "faith" and "Islam" because, according to them, faith and Islam are one. So if they leave faith according to them, they leave Islam. However, the Khawarij say that they are disbelievers, while the Mu'tazilah say that they are neither Muslims nor disbelievers, placing them in a station between the two stations.

(120) 'Umar bin Al-Khattab said, "Whoever claims that he is a believer is a disbeliever³⁵, whoever claims that he is in Paradise is in the Fire, and whoever claims that he is a scholar is ignorant." A man argued with him and said, "If they take away the authority, then we have Paradise." 'Umar said, "I heard the Messenger of Allah ﷺ saying: Whoever claims that he is in Paradise is in the Fire."

«قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ قَالَ لِصَاحِبِهِ: يَا كَافِرُ، بَاءَ بِهَا (١٠٩) أَحَدُهُمَا يَوْمَ الْقِيَامَةِ

(121) The Messenger of Allah ﷺ said, "Any man who says to his companion: O disbeliever, one of them will return with it on the Day of Resurrection."

«عَنِ ابْنِ مَسْعُودٍ، قَالَ: «إِذَا قَالَ الْمُسْلِمُ لِأَخِيهِ: أَنْتَ عَدُوِّي، فَقَدْ خَرَجَ أَحَدُهُمَا مِنَ الْإِسْلَامِ

(122) From Ibn Mas'ud, who said, "If a Muslim says to his brother, 'You are my enemy,' then one of them has left Islam."

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: «إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنَ الشَّغْرِ، وَكُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الْمَوْبِقَاتِ

(123) From Abu Sa'id Al-Khudri, who said, "Indeed, you do deeds which are more insignificant in your eyes than a hair, while we used to consider them during the time of the Messenger of Allah ﷺ as destructive sins."

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بَيْنَهُنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُوقَدَ لَهُ نَارٌ فَيُوقَدَ فِيهَا

³⁵ This is used as evidence for those who obligate al istithna for Iman as Ibn Kathir mentioned in his Tafsir.

(124) From Anas, that the Prophet ﷺ said, "Three qualities, whoever has them will taste the sweetness of faith: That Allah and His Messenger are more beloved to him than anything else, that he loves a person only for the sake of Allah, and that he hates to return to disbelief after Allah has saved him from it as he hates to be thrown into a fire."

«عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ

(125) From 'Abdullah, that he said, "Three qualities, whoever has them is a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he makes a covenant, he betrays it."

عَنْ حُذَيْفَةَ، قَالَ: «مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ، فَلَمْ يُصَلِّ عَلَيْهِ حُذَيْفَةُ، فَقَالَ لَهُ عُمَرُ: أَمِنَ الْقَوْمُ هُوَ؟ قَالَ: نَعَمْ.

" قَالَ: «بِاللَّهِ، أَنَا مِنْهُمْ؟ قَالَ: لَا، وَلَكِنْ أَخِيرَ أَحَدًا بَعْدَكَ

(126) From Hudhaifah, who said, "A man from the hypocrites died and Hudhaifah did not pray over him. 'Umar said to him: Is he one of the people? He said: Yes. He said: By Allah, am I one of them?³⁶ He said: No, and I will not tell anyone after you."

قَالَ أَبُو قِلَابَةَ: «مَا وَجَدْتُ مَثَلَ أَهْلِ الْأَهْوَاءِ إِلَّا مَثَلَ النِّفَاقِ، فَإِنَّ اللَّهَ قَدْ ذَكَرَ النِّفَاقَ بِقَوْلٍ مُخْتَلِفٍ وَعَمَلٍ مُخْتَلِفٍ، :

«قَالَ: غَيْرَ أَنَّ جَمِيعَ ذَلِكَ الضَّلَالُ

³⁶ Ibn Rajab said in Jami' al Ulum wal Hikam p.492: "Al-Awza'i said: Omar feared hypocrisy for himself. It was said to him: They say that Omar did not fear being a hypocrite at that time until he asked Hudhayfah, but he feared being afflicted with that before he died. He said: This is the saying of the people of innovation, indicating that Omar feared hypocrisy for himself at the present. It seems that he meant that Omar feared for himself at the present from minor hypocrisy, and minor hypocrisy is a means and a way to major hypocrisy, just as sins are a precursor to disbelief. Just as it is feared for the one who persists in sin that he will be stripped of faith at the time of death, likewise it is feared for the one who persists in the characteristics of hypocrisy that he will be stripped of faith and become a pure hypocrite. Imam Ahmad was asked: What do you say about one who does not fear hypocrisy for himself? He said: And who is safe from hypocrisy for himself?"

(127) Abu Qilabah said, "I have not found a similitude for the people of whims except the similitude of hypocrisy. Indeed, Allah has mentioned hypocrisy with different statements and different actions. However, all of that is misguidance."

قَالَ عُمَرُ بْنُ الْخَطَّابِ: «مَنْ قَالَ أَنَا مُؤْمِنٌ، فَهُوَ كَافِرٌ، وَمَنْ قَالَ: هُوَ عَالِمٌ، فَهُوَ جَاهِلٌ، وَمَنْ قَالَ: هُوَ فِي الْجَنَّةِ، فَهُوَ فِي النَّارِ»

(128) 'Umar bin Al-Khattab said, "Whoever says 'I am a believer' is a disbeliever, whoever says 'He is a scholar' is ignorant, and whoever says 'He is in Paradise' is in the Fire."

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ مَثَلُ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعْبُرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، لَا تَدْرِي أَيُّهُمَا تَتَّبِعُ»

(129) From Ibn 'Umar, that the Messenger of Allah ﷺ said, "The similitude of the hypocrite is like a stray sheep between two flocks, going to one sometimes and to the other sometimes, not knowing which one to follow."

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: «أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْخُشُوعُ، وَآخِرُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الصَّلَاةُ، وَلْيَصْلَيْنِ النِّسَاءُ وَهُنَّ حَيْضٌ، وَلْيَنْتَقِصَنَّ عَرَى الْإِسْلَامِ عُرْوَةُ عُرْوَةٍ، وَلْيَتَرَكِبَنَّ طَرِيقٌ مَنْ كَانَ قَبْلَكُمْ حَذَوِ النَّعْلِ بِالنَّعْلِ، وَحَذَوِ (١١٣) الْفُدَّةِ بِالْفُدَّةِ، وَلَا تُحْطِئُونَ طَرِيقَهُمْ وَلَا يُخْطَأُ بِكُمْ، حَتَّى تَبْقَى فِرْقَتَيْنِ مِنْ فِرْقٍ كَثِيرَةٍ، تَقُولُ إِحْدَاهُمَا: مَا بَالُ الصَّلَوَاتِ الْخَفِيسِ، لَقَدْ ضَلَّ مَنْ كَانَ قَبْلَنَا، إِنَّمَا قَالَ: «أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ» [هود: ١١٤]، لَا تُصَلُّونَ إِلَّا صَلَاتَيْنِ أَوْ ثَلَاثَةً. وَفِرْقَةٌ أُخْرَى تَقُولُ: إِنَّا لَمُؤْمِنُونَ بِاللَّهِ كَأَيَّمَانِ الْمَلَائِكَةِ، وَمَا فِينَا كَافِرٌ وَلَا مُنَافِقٌ. حَقًّا. «عَلَى اللَّهِ أَنْ يَخْشَرَهُمْ مَعَ الدَّجَالِ»

(130) From Hudhaifah bin Al-Yaman, who said, "The first thing you will lose from your religion is reverence, and the last thing you will lose from your religion is prayer. Women will pray while they are menstruating. The knots of

Islam will be undone one by one. You will certainly follow the path of those who were before you, step by step, to the point that if they had entered the hole of a lizard, you would enter it. You will not miss their path and they will not miss you, until only two groups remain out of many groups. One of them will say: What is the matter with the five prayers? Those before us went astray. He only said: **{Establish prayer at the two ends of the day and at the approach of the night.}** [Hud: 114] You will only pray two or three prayers. Another group will say: We believe in Allah like the belief of the angels, and there are no disbelievers or hypocrites among us. It is a right upon Allah to resurrect them with the Dajjal."

«حَذِيقَةً، قَالَ: أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْحُشُوعُ، فَذَكَرَ مِثْلَ مَعْنَاهُ، إِلَّا أَنَّهُ ذَكَرَ: «لَيُصَلِّيَنَّ النِّسَاءُ وَهُنَّ حَيَضُ»

(131) From Hudhaifah, who said: The first thing you will lose from your religion is reverence. He mentioned something similar in meaning, except that he mentioned, "Women will certainly pray while they are menstruating."

«عَنِ ابْنِ مَسْعُودٍ، قَالَ: «سَبَابُ الْمُؤْمِنِ فُسُوقٌ، وَأَخَذَ (١١٤) بِرَأْسِهِ كُفْرٌ

(132) From Ibn Mas'ud, who said, "Insulting a believer is disobedience, and taking him by the head is disbelief."

«عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: «أَلَا إِنَّ قَتْلَ الْمُسْلِمِ كُفْرٌ، وَسَبَابُهُ فُسُوقٌ، لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ مُسْلِمًا فَوْقَ ثَلَاثِ

(133) From 'Abdullah, who said, "Indeed, killing a Muslim is disbelief, insulting him is disobedience, and it is not lawful for a Muslim to abandon another Muslim for more than three days."

«قَالَ ابْنُ مَسْعُودٍ: «سَبُّ أَوْ قَالَ: سَبَابُ الْمُسْلِمِ أَوْ قَالَ: الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

(134) Ibn Mas'ud said, "Insulting - or he said: Insulting a Muslim - or he said: A believer is disobedience, and fighting him is disbelief."

عَنْ (١١٥) زُبَيْدٍ، قَالَ: لَمَّا تَكَلَّمَتِ الْمَرْجِيَّةُ، أَتَيْتُ أَبَا وَائِلٍ فَسَأَلْتُهُ، فَحَدَّثَنِي عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبَابُ الْمُسْلِمِ فِسْقٌ أَوْ: فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ: وَحَدَّثَنِيهِ الْأَعْمَشُ وَمَنْصُورٌ، سَمِعَا أَبَا وَائِلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. قَالَ: فَقُلْتُ لِحَمَادٍ: أَتَتَّهِمُ زُبَيْدًا؟ أَتَتَّهِمُ مَنْصُورًا؟ أَتَتَّهِمُ الْأَعْمَشَ؟ قَالَ: لَا، وَلَكِنْ أَتَتَّهِمُ أَبَا وَائِلٍ

(135) From Zubaid, who said: When the Murji'ah spoke, I came to Abu Wa'il and asked him. He narrated to me from 'Abdullah, from the Prophet ﷺ, who said, "Insulting a Muslim is disobedience - or he said: is disobedience - and fighting him is disbelief." He said: And Al-A'mash and Mansur narrated it to me. They heard Abu Wa'il narrating it from 'Abdullah, from the Prophet ﷺ, something similar. I said to Hammad³⁷: Do you suspect Zubaid? Do you suspect Mansur? Do you suspect Al-A'mash? He said: No, but I suspect Abu Wa'il.³⁸

«عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يُبَغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

(136) From Abu Sa'id Al-Khudri, from the Prophet ﷺ, that he said, "No man who believes in Allah and the Last Day hates the Ansar."

عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبَابُ (١١٦) الْمُسْلِمِ فِسْقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ زُبَيْدٌ: قُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَ هَذَا مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ

³⁷ Ibn Abi Sulayman the Murji'

³⁸ Ibn Rajab said in Fath al Bari (1/201): "Abu Wa'il used this hadith to refute the Murji'ah who do not include actions in faith, as the hadith indicates that some actions, such as fighting against Muslims, are called disbelief (kufr). This shows that some actions are called disbelief, while others are called faith. Some of the Murji'ah jurists accused Abu Wa'il regarding the narration of this hadith. However, Abu Wa'il is not to be accused; rather, he is trustworthy, just, and reliable. Along with him, Abu Amr Al-Shaybani, Abu Al-Ahwas, and Abdul Rahman bin Abdullah bin Mas'ud also narrated it from Ibn Mas'ud, but some of them narrated it as a suspended (mawquf) narration. It was also narrated from the Prophet ﷺ by Sa'd bin Abi Waqqas and others. Similar to this hadith is the saying of the Prophet ﷺ: "Do not revert to disbelief after me by striking the necks of one another."

(137) From 'Abdullah, that the Messenger of Allah ﷺ said, "Insulting a Muslim is disobedience, and fighting him is disbelief." Zubaid said: I said to Abu Wa'il: Did you hear this from 'Abdullah? He said: Yes.

عَنْ أَبِي خَرَّاشٍ الْحَمِيرِيِّ، أَنَّهُ قَالَ: سَمِعْتُ فَصَالَهَ بَنَ عُبَيْدِ الْأَنْصَارِيِّ، يَقُولُ: «مَنْ رَدَّتْهُ طَيْرَةٌ مِنْ شَيْءٍ فَقَدْ،
«قَارَفَ الشُّرْكَ

(138) I heard Fudalah bin 'Ubaid Al-Ansari saying, "Whoever is deterred by a bad omen from doing something has committed polytheism."

«قَالَ عَبْدُ اللَّهِ: «مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ

(139) 'Abdullah said, "Whoever goes to a soothsayer or fortune-teller and believes what he says has disbelieved in what was revealed to Allah."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «مَنْ أَتَى كَاهِنًا أَوْ عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ

(140) From 'Abdullah, who said, "Whoever goes to a soothsayer or fortune-teller and believes what he says has disbelieved in what was revealed to Muhammad."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: «مَنْ أَتَى امْرَأَةً فِي عَجْزِهَا أَوْ رَجُلًا، فَقَدْ كَفَرَ

(141) From Abu Hurairah, who said, "Whoever approaches a woman in her anus or a man has disbelieved."

«قَالَ عَلِيٌّ: «مَنْ أَتَى عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ﷺ

(152) 'Ali said, "Whoever goes to a fortune-teller and believes what he says has disbelieved in what was revealed to Allah upon Muhammad صلی اللہ علیہ وسلم."

«عَنْ جَرِيرٍ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ، فَقَدْ كَفَرَ،

(143) From Jarir: "Any slave who flees from his masters has disbelieved."

سُئِلَ حُذَيْفَةُ عَنْ قَوْلِهِ: «اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ». [التوبة: ٣١]، أَكَانُوا يَعْبُدُونَهُمْ؟ قَالَ: «لَا،
كَانُوا إِذَا حَلُّوا لَهُمْ شَيْئًا اسْتَحْلَوْهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ»

(144) Hudhaifah was asked about His statement: {**They took their scholars and monks as lords apart from Allah**} [At-Tawbah: 31] Did they worship them? He said, "No, but if they permitted something for them, they considered it lawful, and if they prohibited something for them, they considered it unlawful."

قِيلَ لِحُذَيْفَةَ: أَتَرَكَتَ بَنُو إِسْرَائِيلَ دِينَهَا فِي يَوْمٍ؟ قَالَ: «لَا، وَلَكِنَّهُمْ كَانُوا إِذَا أُمِرُوا بِشَيْءٍ تَرَكَوهُ، وَإِذَا نُهُوا
عَنْ شَيْءٍ رَكِبُوهُ، حَتَّى انْسَلَخُوا مِنْ دِينِهِمْ كَمَا يَنْسَلِخُ الرَّجُلُ مِنْ قَمِيصِهِ»

(145) It was said to Hudhaifah: Did the Children of Israel abandon their religion in a single day? He said, "No, but whenever they were commanded with something, they abandoned it, and whenever they were prohibited from something, they engaged in it, until they were stripped of their religion as a man is stripped of his shirt."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مُؤْمِنٌ إِلَّا لِحَقِّ الشَّامِ، وَيَأْتِي عَلَى النَّاسِ زَمَانٌ
يَجْتَمِعُونَ فِي الْمَسَاجِدِ لَيْسَ فِيهِمْ مُؤْمِنٌ»

(146) From 'Abdullah bin 'Amr, who said, "There will come upon the people a time when no believer will remain except that he will join the Levant, and there will come upon the people a time when they will gather in the mosques with not a single believer among them."

«خَرَجَ عَلَيْنَا حُذَيْفَةُ وَنَحْنُ نَتَحَدَّثُ، فَقَالَ: «إِنَّكُمْ لَتَتَكَلَّمُونَ كَلَامًا كُنَّا لَنَعُدُّهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ التَّفَاقُّ

(147) Hudhaifah came out to us while we were talking, and he said, "Indeed, you are speaking words which we used to consider as hypocrisy during the time of the Messenger of Allah ﷺ."

«سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: «مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا، فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ

(148) I heard Ibn 'Abbas saying, "Whoever separates from the congregation by a hand-span and dies, then it is a death of ignorance."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «إِنْ شَرِبَهَا، فَلَمْ يَسْكُرْ لَمْ تُقْبَلْ لَهُ صَلَاةٌ سَبْعًا فَإِنْ شَرِبَهَا فَسَكِرَ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ فَإِنْ مَاتَ كَافِرًا، فَإِنْ تَابَ، تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ فَكَذَلِكَ، ثَلَاثًا، فَإِنْ تَابَ، تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ، فَكَذَلِكَ ثَلَاثًا، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، فَلَا أُدْرِي فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ، فَإِنْ عَادَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْحَبَالِ»

(149) From 'Abdullah bin 'Amr, who said, "If he drinks it and does not become intoxicated, no prayer will be accepted from him for seven days. If he drinks it and becomes intoxicated, no prayer will be accepted from him for forty days. If he dies, he dies as a disbeliever. If he repents, Allah will accept his repentance. If he returns to it, then the same applies - three times. If he repents, Allah will accept his repentance. If he returns to it, then the same applies - three times. If he repents, Allah will accept his repentance. I do not know if it is on the third

or fourth time, then if he returns to it, it is a right upon Allah to make him drink from the mud of khabal.³⁹"

«قَالَ مَسْرُوقٌ: «شَارِبُ الْخَمْرِ كَعَابِدِ اللَّاتِ وَالْعُزَّى، وَشَارِبُ الْخَمْرِ كَعَابِدِ وَتَنٍ

(150) Masruq said, "The one who drinks wine is like the worshipper of Al-Lat and Al-'Uzza, and the one who drinks wine is like the worshipper of an idol."

«عَنْ مَسْرُوقٍ، قَالَ: «شَارِبُ الْخَمْرِ كَعَابِدِ الْوَتَنِ، وَشَارِبُ الْخَمْرِ كَعَابِدِ اللَّاتِ وَالْعُزَّى

(151) From Masruq, who said, "The one who drinks wine is like the worshipper of an idol, and the one who drinks wine is like the worshipper of Al-Lat and Al-'Uzza."

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، فِي الْخَمْرِ، فَقَالَ: «لَا يَشْرِبُهَا مُضِيحًا إِلَّا أَمْسَى مُشْرِكًا، وَلَا يَشْرِبُهَا مُمَسِيًّا إِلَّا أَصْبَحَ مُشْرِكًا

(152) From 'Abdullah bin 'Amr, regarding wine, he said, "He does not drink it in the morning except that he becomes a polytheist in the evening, and he does not drink it in the evening except that he becomes a polytheist in the morning."

«عَنْ جَرِيرٍ، أَنَّهُ قَالَ: «بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ، وَفِرَاقِ الْمُشْرِكِ

(153) From Jarir, that he said, "I pledged allegiance to the Messenger of Allah صلی اللہ علیہ وسلم upon establishing prayer, giving zakah, sincerely advising every Muslim, and separating from the polytheist."

عَنْ جَرِيرٍ، قَالَ: «بَايَعْتُ رَسُولَ اللَّهِ ﷺ (١٢٢) عَلَى إِقَامَةِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ، وَفِرَاقِ

«الْمُشْرِكِ، وَكَلِمَةٍ هَذَا مَعْنَاهَا

³⁹ The sweat of the people of the Fire as mentioned in the report in Sahih Muslim 2002

(154) From Jarir, who said, "I pledged allegiance to the Messenger of Allah ﷺ upon establishing prayer, giving zakah, sincerely advising every Muslim, separating from the polytheist, and a word with this meaning."

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «مُذِمِّنُ الْخَمْرِ كَعَابِدِ اللَّاتِ وَالْعُزَّى

(155) From 'Abdullah bin 'Amr, who said, "The one addicted to wine is like the worshipper of Al-Lat and Al-'Uzza."

«رَأَى بِلَالٌ رَجُلًا يُصَلِّي الصَّلَاةَ، قَالَ: «يَا صَاحِبَ الصَّلَاةِ لَوْ مِتُّ مَتًّا عَلَى غَيْرِ مِلَّةِ عِيسَى ابْنِ مَرْيَمَ

(156) Bilal saw a man performing prayer and said, "O you who pray, if you die, you will die upon other than the religion of 'Isa ibn Maryam."

سَمِعْتُ الْأَوْزَاعِيَّ، يُخْبِرُ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ قَدْ أَمَرَ حُرَّاسَهُ إِذَا خَرَجَ عَلَيْهِمْ (١٢٣) أَنْ لَا يَقُومُوا لَهُ، وَإِنْ كَانُوا جُلُوسًا وَسَعُوا لَهُ، فَخَرَجَ عَلَيْهِمْ ذَاتَ يَوْمٍ، فَأَوْسَعُوا لَهُ، فَقَالَ: «أَيُّكُمْ يَعْرِفُ رَسُولَنَا إِلَى مِصْرَ؟ فَقَالُوا: كُلُّنَا نَعْرِفُهُ. قَالَ: فَلْيَقُمْ إِلَيْهِ أَحَدُكُمْ سِتًّا. فَقَامَ إِلَيْهِ رَجُلٌ مِنْهُمْ، فَقَالَ لَهُ الرَّسُولُ: لَا تَعْجَلْنِي حَتَّى أَشُدَّ ثِيَابِي. قَالَ: فَأَتَاهُ، فَقَالَ لَهُ عُمَرُ: إِنَّ الْيَوْمَ يَوْمَ الْجُمُعَةِ، فَلَا تَخْرُجْ حَتَّى تُصَلِّيَ الْجُمُعَةَ، فَإِنَّا بَعَثْنَاكَ فِي أَمْرِ عَجَلَةٍ مِنْ أَمْرِ الْمُسْلِمِينَ، فَلَا يَحْمِلُكَ اسْتِغْجَالُنَا إِيَّاكَ أَنْ تُوَخَّرَ الصَّلَاةَ عَنْ مِيقَاتِهَا، فَإِنَّكَ لَا مَحَالَةَ تُصَلِّيَهَا، وَإِنَّ اللَّهَ ذَكَرَ قَوْمًا، «فَقَالَ: {أَصَاعُوا الصَّلَاةَ} [مريم: ٥٩]، وَلَمْ يَكُنْ إِصَاعَتُهُمْ إِيَّاهُمْ تَرْكَهَا، وَلَكِنْ أَصَاعُوا الْمَوَاقِيتَ

(157) I heard Al-Awza'i informing that 'Umar bin 'Abdul-'Aziz had ordered his guards, when he came out to them, not to stand up for him. If they were sitting, they would make space for him. One day he came out to them and they made space for him. He said, "Which of you knows our messenger to Egypt?" They said, "All of us know him." He said, "Let the youngest of you go to him." A man from among them went to him. The messenger said to him, "Don't rush me until

I gather my clothes." He came to him and 'Umar said to him, "Today is Friday, so do not leave until you have prayed Jumu'ah, for we have sent you for an urgent matter of the Muslims. Do not let our hastening you cause you to delay the prayer from its appointed time, for you will undoubtedly pray it. Indeed, Allah mentioned a people and said: {**They neglected prayer**} [Maryam: 59] Their neglect of it was not abandoning it, but they neglected the timings."

قُلْتُ لِلْحَسَنِ: إِنَّكَ تَقُولُ فِي أَهْلِ بَابِلَ: مَنْ قُتِلَ مِنْهُمْ فَأَلَى النَّارِ، وَمَنْ رَجَعَ مِنْهُمْ، رَجَعَ إِلَى غَيْرِ تَوْبَةٍ؟ . قَالَ: هُوَ حَدِيثٌ بَلَعْنَا، فَتَحْنُ نَقُولُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» . فَإِنَّ رَجُلًا خَرَجَ فِي أَهْلِ بَابِلَ، ثُمَّ رَجَعَ فَتَنَدَّمَ، فَقَالَ: آتِيَ الرُّومَ فَأَرَابُطُ، فَتَنَهَا عَنْ ذَلِكَ؟ قَالَ: لَا

(158) I said to Al-Hasan: You say regarding the people of Babylon: Whoever is killed among them is in the Fire, and whoever returns from them returns without repentance. He said: It is a hadith that reached us, so we say it. The Messenger of Allah ﷺ said, "Do not return after me as disbelievers, striking the necks of one another." If a man went out with the people of Babylon, then returned and regretted it, and said: I will go to the Romans and guard the frontier, would you forbid him from that? He said: No.

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ تَحْتَ رَايَةٍ عَمِيَّةٍ، بَغْضٍ لِلْعَصْبَةِ، وَيُقَاتِلُ لِلْعَصَبِ، فَقَتْلُهُ جَاهِلِيَّةٌ»

(159) From Jundub bin 'Abdullah, who said: The Messenger of Allah ﷺ said, "Whoever is killed under a blind banner, out of anger for the group, and fights for the group, then it is a killing of ignorance."

«عَنْ جَرِيرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَمْ يَزَحِمِ النَّاسَ، لَا يَزَحِمُهُ اللَّهُ»

(160) From Jarir, who said: I heard the Messenger of Allah ﷺ saying,
"Whoever does not show mercy to people, Allah will not show mercy to him."

عَنْ عَبْدِ اللَّهِ، قَالَ: «تَعْدِلُ شَهَادَةُ الزُّورِ (١٢٥) الشُّرْكَ بِاللَّهِ، ثُمَّ قَرَأَ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
[الزُّورِ]﴾ [الحج: ٣٠]

(161) From 'Abdullah, who said, "Associating partners with Allah is equivalent to false testimony." Then he recited: **{So avoid the uncleanness of idols and avoid false statement.}** [Al-Hajj: 30]

قَالَ ابْنُ مَسْعُودٍ، قَالَ: «عَدِلْتُ شَهَادَةُ الزُّورِ بِالشُّرْكِ بِاللَّهِ»، ثُمَّ قَرَأَ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ
[الزُّورِ]﴾ [الحج: ٣٠]

(162) Ibn Mas'ud said, "False testimony was equated with associating partners with Allah." Then he recited: **{So avoid the uncleanness of idols and avoid false statement.}** [Al-Hajj: 30]

«عَنِ ابْنِ مَسْعُودٍ، قَالَ: «الرِّبَا بَضْعٌ وَبِسْئُونَ أَبَا، وَالشُّرْكَ نَحْوٌ مِنْ ذَلِكَ

(163) From Ibn Mas'ud, who said, "Usury has seventy-some doors, and polytheism is similar to that."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (١٢٦) «مَنْ تَعَلَّقَ التَّمَائِمَ، وَعَقَدَ الرُّقَى، فَهُوَ عَلَى شُعْبَةٍ مِنَ
«الشُّرْكِ»

(164) The Messenger of Allah ﷺ said, "Whoever wears amulets and ties knots has engaged in a branch of polytheism."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَا سَالَمْنَاهُمْ مِنْذُ حَارَبْنَاهُمْ، فَمَنْ تَرَكَ مِنْهُمْ شَيْئًا خِيفَتْهُمْ، فَلَيْسَ مِنَّا

(165) The Messenger of Allah ﷺ said, "We have not made peace with them since we fought them. Whoever abandons any of them out of fear of them is not from us."⁴⁰

«قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ

(166) From 'Ubaid bin 'Umair, who said: The Messenger of Allah ﷺ said, "He who shaves his head [when tragedy befalls] is not from us."

قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَوَلَاةَ الْأَمْرِ مِنْ بَعْدِهِ سُنَّتًا، الْأَخْذُ بِهَا تَصْدِيقٌ لِكِتَابِ اللَّهِ، وَاسْتِكْمَالٌ لِبِطَاعَةِ اللَّهِ، وَقُوَّةٌ عَلَى دِينِ اللَّهِ، وَمَنْ عَمِلَ بِهَا مُهْتَدٍ، وَمَنْ اسْتَنْصَرَ بِهَا مَنْصُورٌ، وَمَنْ خَالَفَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَوَلَاةُ اللَّهِ مَا تَوَلَّى

(167) 'Umar bin 'Abdul-'Aziz said, "The Messenger of Allah ﷺ and the authorities after him established practices (sunan). Adhering to them is a confirmation of the Book of Allah, a completion of obedience to Allah, and a strength in the religion of Allah. Whoever acts upon them is guided, whoever seeks help through them is supported, and whoever opposes them follows other than the way of the believers, and Allah will turn him to what he has turned to."⁴¹

⁴⁰ Al Karaji Al Qassaab said in Nukat al Qur'an 2/286 when explaining the verse "قَالَ خُذْهَا وَلَا تَخَفْ": "It contains evidence that human souls are inherently prone to fear of harmful things, and that the fear that afflicts them upon seeing these things does not detract from the degree of reliance (on Allah) in any way. It also contains evidence that the saying of the Prophet ﷺ: "Whoever abandons anything of them out of fear is not one of us" refers to the fear of the embarrassment that would befall him in killing them. He made it known that one is rewarded without embarrassment for what he avoids of the appearance of the jinn in their creation and forms, especially if they are in the deserts, not what he fears of their attacking him, since He does not burden him with what he has no capacity for, while his soul is inherently prone to the opposite."

⁴¹ Malik would relay this report whenever Abu Hanifa was mentioned in his presence. See Al Risaalah Al Waafiyah 199 by Al Daani and Ibn Battah in Al Ibaanah al Kubra 620

عَنْ (١٢٨) أَبِي أَمَامَةَ الْبَاهِلِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ: «لَتُنْقَضَ عَرَى الْإِسْلَامِ عُزْوَةٌ عُزْوَةً، فَكُلَّمَا انْتَقَضَتْ عُزْوَةٌ تَشَبَّثَ النَّاسُ بِالتِّي تَلِيهَا، فَأَوَّلُهُنَّ نَفْضُ الْحُكْمِ، وَآخِرُهُنَّ الصَّلَاةُ»

(168) From the Messenger of Allah ﷺ, "The knots of Islam will certainly be undone knot by knot. Whenever a knot is undone, people will cling to the one that follows it. The first of them to be undone is ruling, and the last of them is prayer."

عَنْ حُذَيْفَةَ، قَالَ: «يَأْتِيَنَّ قَوْمٌ فِي آخِرِ الزَّمَانِ، يَقْرَأُونَ الْقُرْآنَ، يُقِيمُونَهُ كَمَا يَقَامُ الْقَدْحُ، لَا يَذْرُونَ مِنْهُ أَلِفًا وَلَا وَاوًا، وَلَا يُجَاوِزُ إِيْمَانَهُمْ حَنَاجِرَهُمْ»

(169) From Hudhaifah, who said, "A people will come at the end of time who will recite the Qur'an, establishing it like an arrow is sharpened. They will not know from it an alif or a waw, and their faith will not go beyond their throats."

كُنْتُ عِنْدَ مُحَمَّدٍ وَعِنْدَهُ أَيُّوبُ، فَقُلْتُ لَهُ: يَا أَبَا بَكْرٍ الرَّجُلُ يَقُولُ لِي: مُؤْمِنٌ أَنْتَ؟ قَالَ: فَانْتَهَرَنِي أَيُّوبُ، فَقَالَ مُحَمَّدٌ: «وَمَا عَلَيْكَ أَنْ تَقُولَ: آمَنْتُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ؟»

(170 /171) I was with Muhammad and Ayyub was with him. I said to him, "O Abu Bakr, a man says to me: Are you a believer?" Ayyub rebuked me, so Muhammad said, "What is wrong with you saying: I believe in Allah, His angels, His books, and His messengers?"

.«عَنْ مُجَلٍّ: قَالَ لِي إِبْرَاهِيمُ: «إِذَا قِيلَ لَكَ: أَمُومِنٌ أَنْتَ؟ فَقُلْ: آمَنَّا بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ»

(172) Ibrahim said to me, "If it is said to you: Are you a believer? Say: We believe in Allah, His angels, His books, and His messengers."

عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: «إِذَا قِيلَ لَكَ: أَمُومِنٌ أَنْتَ؟ فَقُلْ لَهُ: آمَنَّا بِاللَّهِ، وَمَا أُنْزِلَ إِلَيْنَا، وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ، وَإِسْمَاعِيلَ، وَإِسْحَاقَ

(173) From Muhammad bin Sirin, who said, "If it is said to you: Are you a believer? Say to him: We believe in Allah and what was revealed to us and what was revealed to Ibrahim, Isma'il, and Ishaq."

عَنْ إِبْرَاهِيمَ، قَالَ: «إِذَا قِيلَ: أَمُومِنٌ أَنْتَ؟ فَقُلْ: لَا إِلَهَ (١٣٠) إِلَّا اللَّهُ

(174) From Ibrahim, who said, "If it is said: Are you a believer? Say: There is no deity worthy of worship except Allah."

عَنْ إِبْرَاهِيمَ، قَالَ: «سُؤَالُ الرَّجُلِ الرَّجُلَ: أَمُومِنٌ أَنْتَ؟ بِدْعَةٌ

(175) From Ibrahim, who said, "Asking a man: Are you a believer? is an innovation."

سَأَلْتُ ابْنَ عُمَرَ، قُلْتُ: أَغْتَسِلُ مِنْ غُسْلِ الْمَيِّتِ؟ قَالَ: «مُومِنٌ هُوَ؟» قَالَ: قُلْتُ: أَرْجُو. قَالَ: «فَتَمَسَّحَ بِالْمُومِنِ، وَلَا تَغْتَسِلُ مِنْهُ

(176) I asked Ibn 'Umar, I said, "Should I perform ghusl after washing the deceased?" He said, "Is he a believer?" I said, "I hope so." He said, "Then wipe over the believer and do not perform ghusl from him."

عَنْ عَلْقَمَةَ، قَالَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: إِنِّي مُومِنٌ. قَالَ: «قُلْ: إِنِّي فِي الْجَنَّةِ وَلَكِنَّا نُؤْمِنُ بِاللَّهِ، وَمَلَأْنِيهِ، وَكُتِبَ، (١٣١) وَرُسِلَ»

(177) A man said in the presence of 'Abdullah: I am a believer. He said, "Say: I am in Paradise. Rather, we believe in Allah, His angels, His books, and His messengers."

جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ لَقِيتُ رَكْبًا، فَقُلْتُ: مَنْ أَنْتُمْ؟ فَقَالُوا: الْجِنُّ الْمُؤْمِنُونَ. فَقَالَ عَبْدُ اللَّهِ: «أَفَلَا قَالُوا: نَحْنُ أَهْلُ الْجَنَّةِ؟»

(178) A man came to 'Abdullah and said, "O Abu 'Abdur-Rahman, I met riders and said to them: Who are you? They said: The believing jinn." 'Abdullah said, "Should they not have said: We are the people of Paradise?"

سَمِعْتُ يَحْيَى، يَقُولُ: «مَا أَذْرَكْتُ أَحَدًا مِنْ أَصْحَابِنَا، وَلَا بَلْعَنِي، إِلَّا عَلَى الْإِسْتِثْنَاءِ». وَقَالَ يَحْيَى: «الْإِيمَانُ قَوْلٌ وَعَمَلٌ». قَالَ يَحْيَى: وَكَانَ سُفْيَانُ يُنْكِرُ أَنْ يَقُولَ: أَنَا مُؤْمِنٌ، وَحَسَنَ يَحْيَى الرِّيَازَةَ وَالنُّقْصَانَ وَرَاءَهُ

(179) I heard Yahya saying, "I did not find anyone from our companions, nor did it reach me, except upon exception." Yahya said, "Faith is speech and action." Yahya said: Sufyan used to reject saying: I am a believer. Yahya considered increase and decrease good after him.

عَنِ الْحَسَنِ، أَنَّ رَجُلًا قَالَ عِنْدَ عَبْدِ اللَّهِ يَعْزِي ابْنَ مَسْعُودٍ: إِنِّي مُؤْمِنٌ. فَقِيلَ لِابْنِ مَسْعُودٍ: يَا ابْنَ مَسْعُودٍ إِنَّ هَذَا يَزْعُمُ أَنَّهُ مُؤْمِنٌ؟ قَالَ: "فَسَلُّوهُ: أَفِي الْجَنَّةِ هُوَ أَوْ فِي النَّارِ؟ فَسَأَلُوهُ؟ فَقَالَ: اللَّهُ أَعْلَمُ. فَقَالَ لَهُ عَبْدُ اللَّهِ: «فَهَلَّا وَكَلْتُ الْأُولَى كَمَا وَكَلْتُ الْآخِرَةَ»

(180) From Al-Hasan, that a man said in the presence of 'Abdullah, meaning Ibn Mas'ud: I am a believer. It was said to Ibn Mas'ud, "O Ibn Mas'ud, this one claims that he is a believer." He said, "Ask him: Is he in Paradise or in the Fire?" They asked him and he said, "Allah knows best." 'Abdullah said to him, "Why did you not entrust the latter as you entrusted the former?"

«عَنْ إِبْرَاهِيمَ، قَالَ: «إِذَا قِيلَ لَكَ: أَمُؤْمِنٌ أَنْتَ؟ فَقُلْ: أَرْجُو

(181) From Ibrahim, who said, "If it is said to you: Are you a believer? Say: I hope so."

عَنْ عَلْقَمَةَ، قَالَ: تَكَلَّمَ عِنْدَهُ رَجُلٌ مِنَ الْخَوَارِجِ بِكَلَامٍ كَرِهَهُ، فَقَالَ عَلْقَمَةُ: «(وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ،
بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا)» [الأحزاب: ٥٨]، فَقَالَ الْخَارِجِيُّ: أَوْ مِنْهُمْ أَنْتَ؟ قَالَ: أَرْجُو

(182) From 'Alqamah, who said: A man from the Khawarij spoke in his presence with speech that he disliked. 'Alqamah said, "{**And those who harm believing men and believing women for something other than what they have earned have certainly born upon themselves a slander and manifest sin.**}" [Al-Ahzab: 58] The Khariji said: Are you one of them? He said: I hope so."

سَمِعْتُ هِشَامًا، يَقُولُ: كَانَ الْحَسَنُ وَمُحَمَّدٌ يَقُولَانِ: مُسْلِمٌ، وَيَهَابَانِ: مُؤْمِنٌ

(183) Al-Hasan and Muhammad used to say: Muslim, and they were cautious of saying: Believer.

كَانَ لِعَلْقَمَةَ جَارٌ مِنَ الْخَوَارِجِ يُؤْذِيهِ، فَقَالَ لَهُ عَلْقَمَةُ: «(وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا)»
[الأحزاب: ٥٨] الْآيَةَ، فَقَالَ لَهُ الرَّجُلُ: أَمُؤْمِنٌ أَنْتَ؟ قَالَ: أَرْجُو

(184) 'Alqamah had a Khariji neighbor who used to harm him. 'Alqamah said to him, "{**And those who harm believing men and believing women for something other than what they have earned...**}" [Al-Ahzab: 58] the verse. The man said to him: Are you a believer? He said: I hope so."

قَالَ لِي سَعِيدُ بْنُ جُبَيْرٍ: «أَلَمْ أَرَكَ مَعَ طَلْقٍ؟ قَالَ: قُلْتُ: بَلَى، فَمَا لَهُ؟ قَالَ: لَا تُجَالِسْهُ؛ فَإِنَّهُ مُرْجِيٌّ». قَالَ أَيُّوبُ: وَمَا شَاوَرْتُهُ فِي ذَلِكَ، وَلَكِنْ يَحِقُّ لِلْمُسْلِمِ إِذَا رَأَى مِنْ أَخِيهِ مَا يَكْرَهُ أَنْ يَأْمُرَهُ وَيَنْهَاهُ

(185) Sa'id bin Jubair said to me, "Did I not see you with Talq?" I said, "Yes, so what about him?" He said, "Do not sit with him, for he is Murji." Ayyub said: I did not consult him regarding that, but it is a right upon a Muslim, if he sees from his brother what he dislikes, to enjoin good and forbid evil.

عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: كَانَ إِذَا قِيلَ لَهُ: أَمُومِنٌ أَنْتَ؟ قَالَ: «أَمَنْتُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ». وَلَا يَزِيدُ عَلَى ذَلِكَ

(186) From Ibn Tawus, from his father, who said: When it was said to him: Are you a believer? He would say, "I believe in Allah, His angels, His books, and His messengers," and he would not add to that.

عَنْ إِبْرَاهِيمَ، قَالَ: «إِذَا سُئِلْتُ: أَنْتَ مُؤْمِنٌ؟ فَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّهُمْ سَيَدْعُونَكَ

(187) From Ibrahim, who said, "If you are asked: Are you a believer? Say: There is no deity worthy of worship except Allah, for they will leave you."

»عَنْ إِبْرَاهِيمَ، قَالَ: «السُّؤَالُ عَنْهَا بِدْعَةٌ، وَمَا أَنَا بِشَاكٍّ

(188) From Ibrahim, who said, "Asking about it is an innovation, and I am not doubting."

«قَالَ سُفْيَانُ: «الْأَسْأَلُ عِنْدَنَا مُؤْمِنُونَ فِي الْأَحْكَامِ وَالْمَوَارِيثِ، وَنَرْجُو أَنْ يَكُونَ كَذَلِكَ، وَلَا نَذَرِي مَا حَالُنَا عِنْدَ اللَّهِ

(189) Sufyan said, "The people, in our view, are believers in rulings and inheritance, and we hope that they are like that. We do not know what our state is with Allah."

«قَالَ عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ: «إِنَّ الرَّجُلَ لَيَتَفَصَّلُ الْإِيمَانَ كَمَا يَتَفَصَّلُ ثَوْبَ الْمَرْأَةِ

(190) 'Uqbah bin 'Amir Al-Juhani said, "Indeed, a man may detach from faith as a woman's garment is detached."

«سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، وَذَكَرَ الْمُرْجِيَّةَ، فَقَالَ: «الْيَهُودُ

(191) I heard Sa'id bin Jubair mentioning the Murji'ah, and he said, "The Jews."

«قَالَ سَعِيدُ بْنُ جُبَيْرٍ لَذَرَّ: «مَا هَذَا الرَّأْيُ قَدْ أَحَدَثْتَ بَعْدِي؟ وَالزُّبَيْرُ بْنُ السَّيْقَلِ يُغْنِيكُمْ بِالْقُرْآنِ؟

(192) Sa'id bin Jubair said to Dharr, "What is this opinion you have innovated after me? Az-Zubair bin As-Saqal is sufficing you with the Qur'an?"

«عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «مَثَلُ الْمُرْجِيَّةِ مَثَلُ الصَّابِيِّينَ

(193) From Sa'id bin Jubair, who said, "The similitude of the Murji'ah is the similitude of the Sabians."

عَنْ حُذَيْفَةَ، قَالَ: «إِنِّي لَا أَعْلَمُ أَهْلَ دِينِكَ الدِّينِيِّينَ فِي النَّارِ، قَوْمٌ يَقُولُونَ: إِنَّمَا الْإِيمَانُ كَلَامٌ، وَقَوْمٌ يَقُولُونَ: مَا بَالُ

«الصَّلَوَاتِ الْخَمْسِ، وَإِنَّمَا هُمَا صَلَاتَانِ

(194) From Hudhaifah, who said, "Indeed, I know the people of those two religions are in the Fire: a people who say that faith is only speech, and a

people who say: What is the matter with the five prayers, they are only two prayers."

ذَكَرَ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ الْمُرْجِيَّةُ، قَالَ: فَضَرَبَ لَهُمْ مَثَلًا، قَالَ: «مَثَلُهُمْ مَثَلُ الصَّابِيِّينَ، وَإِنَّهُمْ أَتَوْا الْيَهُودَ فَقَالُوا: مَا دِينُكُمْ؟ قَالُوا: الْيَهُودِيَّةُ. قَالُوا: فَمَنْ نَبِيُّكُمْ؟ قَالُوا: مُوسَى. قَالُوا: فَمَاذَا لِمَنْ تَبِعَكُمْ. قَالُوا: الْجَنَّةُ: ثُمَّ أَتَوْا النَّصَارَى فَقَالُوا: مَا دِينُكُمْ؟ قَالُوا: النَّصْرَانِيَّةُ. قَالُوا: فَمَا كِتَابُكُمْ؟ قَالُوا: الْإِنْجِيلُ. قَالُوا: فَمَنْ نَبِيُّكُمْ؟ قَالُوا: عِيسَى. قَالُوا: «فَمَاذَا لِمَنْ تَبِعَكُمْ؟ قَالُوا: الْجَنَّةُ. قَالُوا: فَتَحْنُ بِهِ نَدِيْنُ

(195) The Murji'ah were mentioned in the presence of Sa'id bin Jubair. He struck a similitude for them, saying, "Their similitude is the similitude of the Sabians. They came to the Jews and said: What is your religion? They said: Judaism. They said: Who is your prophet? They said: Musa. They said: What is for the one who follows you? They said: Paradise. Then they came to the Christians and said: What is your religion? They said: Christianity. They said: What is your book? They said: The Gospel. They said: Who is your prophet? They said: 'Isa. They said: What is for the one who follows you? They said: Paradise. They said: That is what we believe in."

أَتَيْنَا الْحَسَنَ بْنَ مُحَمَّدٍ، فَقُلْنَا: مَا هَذَا الْكِتَابُ الَّذِي وَضَعْتَهُ، وَكَانَ هُوَ الَّذِي أَخْرَجَ كِتَابَ الْمُرْجِيَّةِ؟ قَالَ زَادَانُ: فَقَالَ لِي: «يَا أَبَا عَمْرٍو لَوَدِدْتُ أَنِّي كُنْتُ مِثْلَ قَبْلِ أَنْ (١٣٧) أَخْرَجَ هَذَا الْكِتَابَ، أَوْ قَالَ: قَبْلَ أَنْ أَضَعَ هَذَا الْكِتَابَ

(196) We came to Al-Hasan bin Muhammad and said: What is this book that you have written? He was the one who produced the book of the Murji'ah. Zadhan said: He said to me, "O Abu 'Amr, I wish I had died before producing this book," or he said, "before writing this book."

اجْتَمَعَ الصَّحَّاحُ الْمَشْرِقِيُّ، وَبُكَيرُ الطَّائِي، وَمَيْسَرَةُ، وَأَبُو الْبُخْتَرِيِّ، فَاجْمَعُوا عَلَى أَنَّ الشَّهَادَةَ بِدْعَةٍ، وَالْبِرَاءَةُ «بِدْعَةٌ، وَالْوَلَايَةُ بِدْعَةٌ، وَالْإِزْجَاءُ بِدْعَةٌ

(197) Ad-Dahhak Al-Mishraqi, Bukair At-Ta'i, Maysarah, and Abu Al-Bakhtari gathered and agreed that testimony is an innovation, disassociation is an innovation, loyalty is an innovation, and irja' is an innovation.

«قَالَ إِبْرَاهِيمُ: «لَأَثَارُ فِتْنَةِ الْمُرْجِيَّةِ أَخَوْفُ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِتْنَةِ الْأَزَارِقَةِ»

(198) Ibrahim said, "The traces of the Murji'ah fitnah are more fearful for this nation, in my view, than the fitnah of the Azariqah."

«قَالَ إِبْرَاهِيمُ: «تَرَكْتُ الْمُرْجِيَّةَ الدِّينَ أَرْقَى مِنْ ثَوْبِ سَابِرِي»

(199) Ibrahim said, "The Murji'ah have left the religion thinner than a Sabiri garment."⁴²

«عَنِ ابْنِ عَبَّاسٍ، قَالَ: «صِنْفَانِ مِنْ هَذِهِ الْأُمَّةِ لَيْسَ لَهُمَا فِي الْإِسْلَامِ نَصِيبٌ: الْمُرْجِيَّةُ وَالْقَدَرِيَّةُ»

(200) From Ibn 'Abbas, who said, "Two types of people from this nation have no share in Islam: the Murji'ah and the Qadariyyah."

«عَنِ ابْنِ عَوْنٍ، قَالَ: «كَانَ إِبْرَاهِيمُ يَعْيبُ عَلَى ذَرِّ قَوْلِهِ فِي (١٣٩) الْإِرْجَاءِ»

(201) Ibrahim used to criticize Dharr for his statement regarding irja'.

أَنَّ ذَرًّا أَبَا عُمَرَ أَتَى سَعِيدَ بْنَ جُبَيْرٍ يَوْمًا فِي حَاجَةٍ، قَالَ: فَقَالَ: «لَا، حَتَّى تُخْبِرَنِي عَلَى أَيِّ دِينٍ أَنْتَ الْيَوْمَ أَوْ: رَأَيْ
«أَنْتَ؛ فَإِنَّكَ لَا تَزَالُ تَلْتَمِسُ دِينًا قَدْ أَضَلَلْتَهُ، أَلَا تَسْتَحْيِي مَنْ رَأَيْ أَنْتَ أَكْبَرُ مِنْهُ»

⁴² A thin garment that does not conceal what is underneath it

(202) Dharr Abu 'Umar came to Sa'id bin Jubair one day for a need. He said, "No, not until you tell us what religion or opinion you are upon today, for you keep seeking a religion that has misguided you. Are you not ashamed of an opinion that you are older than it?"

«قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: إِنِّي مُؤْمِنٌ. قَالَ: «قُلْ: إِنِّي فِي الْجَنَّةِ

(203) A man said in the presence of 'Abdullah: I am a believer. He said, "Say: I am in Paradise."

اجْتَمَعْنَا فِي الْجَمَاجِمِ: أَبُو الْبُخْتَرِيُّ، وَمَيْسَرَةُ، وَأَبُو (١٤٠) صَالِحٍ، وَالصَّحَّاحُ الْمَشْرِقِيُّ، وَبُكَيْرُ الطَّائِي، فَأَجْمَعُوا»
«عَلَى أَنَّ الْإِرْجَاءَ بِدْعَةٌ، وَالْوَلَايَةَ بِدْعَةٌ، وَالْبَرَاءَ بِدْعَةٌ، وَالشَّهَادَةَ بِدْعَةٌ

(204) From Salamah bin Kuhail, who said, "We gathered in Al-Jamajim: Abu Al-Bakhtari, Maysarah, Abu Salih, Ad-Dahhak Al-Mishraqi, and Bukair At-Ta'i. They agreed that irja' is an innovation, loyalty is an innovation, disassociation is an innovation, and testimony is an innovation."

«قَالَ إِبْرَاهِيمُ: «لَلْمُرْجِئَةُ أَخَوْفٌ عِنْدِي عَلَى أَهْلِ الْإِسْلَامِ مِنْ عِدَّتِهِمْ مِنَ الْأَزَارِقَةِ

(205) Ibrahim said, "The Murji'ah are more fearful to the people of Islam, in my view, than the same number of Azariqah."

عَنْ عَلْقَمَةَ، قَالَ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: إِنِّي مُؤْمِنٌ. قَالَ: «قُلْ: إِنِّي فِي الْجَنَّةِ وَلَكِنَّا نُؤْمِنُ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ،
وَرُسُلِهِ»

(206) A man said in the presence of 'Abdullah, "I am a believer." He said, "Say: I am in Paradise. Rather, we believe in Allah, His angels, His books, and His messengers."

عَنْ حُذَيْفَةَ، قَالَ: «إِنِّي لَأَعْلَمُ أَهْلَ دِينَيْنِ فِي النَّارِ: قَوْمٌ (١٤١) يَقُولُونَ: إِنَّ الْإِيمَانَ كَلَامٌ، وَإِنْ رَأَى وَقَتْلَ، وَقَوْمٌ يَقُولُونَ: مَنْ قَبْلُنَا كَانُوا ضَالًّا، يَزْعُمُونَ أَنَّ الصَّلَاةَ خَمْسٌ، وَإِنَّمَا هِيَ صَلَاتَانِ، صَلَاةُ الْعِشَاءِ، وَصَلَاةُ الْفَجْرِ

(207) From Hudhaifah, who said, "Indeed, I know the people of two religions are in the Fire: a people who say that faith is only speech, even if one commits adultery and kills, and a people who say: Those before us were misguided, claiming that there are five prayers, but there are only two prayers, the 'Isha prayer and the Fajr prayer."

«عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ: «الْوَلَايَةُ بِدْعَةٌ، وَالْإِرْجَاءُ بِدْعَةٌ، وَالشَّهَادَةُ بِدْعَةٌ

(208) From Abu Sa'id Al-Khudri, that he said, "Loyalty is an innovation, irja' is an innovation, and testimony is an innovation."

دَخَلْتُ أَنَا وَابْنُ عَبَّاسٍ عَلَى عُمَرَ جَيْنَ طُعَيْنَ، فَقُلْنَا لَهُ: الصَّلَاةُ، فَقَالَ: «أَمَّا إِنَّهُ لَا حَظَّ فِي الْإِسْلَامِ لِمَنْ أَضَاعَ " الصَّلَاةُ»، فَصَلَّى وَجَزَحَهُ (١٤٢) يَتُغَبِّ دَمَا

(209) Al-Miswar narrated to me, he said: Ibn 'Abbas and I entered upon 'Umar when he was stabbed, and we said to him, "The prayer." He said, "Indeed, there is no share in Islam for the one who neglects prayer." Then he prayed while his wound was gushing with blood.

«بَلَّغْنِي أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَانُوا يَقُولُونَ: «بَيْنَ الْعَبْدِ وَبَيْنَ أَنْ يُشْرِكَ فَيَكْفُرَ أَنْ يَدَعَ الصَّلَاةَ مِنْ غَيْرِ عُدْرِ

(210) It has reached me that the Companions of the Messenger of Allah ﷺ used to say, "Between the servant and associating partners with Allah and disbelieving is abandoning prayer without an excuse."⁴³

«عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ»

(211) The Messenger of Allah ﷺ said, "Between the servant and disbelief is abandoning prayer."

«قَالَ (١٤٣) رَسُولُ اللَّهِ ﷺ: «بَيْنَنَا وَبَيْنَهُمْ تَرْكُ الصَّلَاةِ، فَمَنْ تَرَكَهَا كَفَرَ»

(212) The Messenger of Allah ﷺ said, "Between us and them is abandoning prayer. Whoever abandons it has disbelieved."

«عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلَّا تَرْكُ الصَّلَاةِ»

(213) The Messenger of Allah ﷺ said, "There is nothing between the servant and disbelief except abandoning prayer."

«عَنْ جَابِرٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ وَالشُّرْكِ تَرْكُ الصَّلَاةِ»

(214) From Jabir, who said: I heard the Messenger of Allah ﷺ saying, "Between the servant and disbelief and polytheism is abandoning prayer."⁴⁴

«عَنْ عَطَاءٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «بَيْنَ الْعَبْدِ وَبَيْنَ (١٤٤) الشُّرْكِ أَنْ يَتْرُكَ الصَّلَاةَ»

⁴³ This is from Al Hasan Al Basri, one of the greatest Tabi'een who reached many of the companions. Nobody from his generation differed on this and so his transmission is accepted and this is a sound consensus. Nobody rejects this consensus except the Murji'ah.

⁴⁴ The Kufr here is Major Kufr as Ibn Taymiyyah clarified from many perspectives.

(215) From the Prophet ﷺ, who said, "Between the servant and polytheism is abandoning prayer."

«عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، قَالَ: «مَا عَلِمْنَا شَيْئًا مِنَ الْأَعْمَالِ قِيلَ: تَرْكُهُ كُفْرٌ، إِلَّا الصَّلَاةَ

(216) From 'Abdullah bin Shaqiq, who said, "We did not know of any action whose abandonment was said to be disbelief except prayer."⁴⁵

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ: قُلْتُ لَهُ: مَا كَانَ فَرَقٌ بَيْنَ الْكُفْرِ وَبَيْنَ الْإِيمَانِ عِنْدَكُمْ مِنَ الْأَعْمَالِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟، قَالَ: «الصَّلَاةُ

(217) From Jabir bin 'Abdullah Al-Ansari, who said: I said to him, "What distinguished between disbelief and faith among you regarding deeds during the time of the Messenger of Allah ﷺ?" He said, "Prayer."

«عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، قَالَ: «أَضَاعُوا الْمَوَاقِيتَ وَلَمْ يَثْرُكُوهَا، (١٤٥) وَلَوْ تَرَكَوْهَا صَارُوا بِتَرْكِهَا كُفَّارًا

(218) From Al-Qasim bin Mukhaimirah, who said, "They neglected the timings but did not abandon it. If they had abandoned it, they would have become disbelievers by abandoning it."

ابْنِ عَبَّاسٍ، دَخَلَ عَلَى عُمَرَ وَقَالَ مَرَّةً: دَخَلْتُ مَعَ ابْنِ عَبَّاسٍ عَلَى عُمَرَ بَعْدَمَا طُعِنَ، فَقَالَ: الصَّلَاةُ. قَالَ: «نَعَمْ، وَلَا حَظَّ فِي الْإِسْلَامِ لِأَمْرِي أَضَاعَ الصَّلَاةَ»، فَصَلَّى وَالْجُرْحُ يَثْعَبُ دَمًا

(219) Ibn 'Abbas entered upon 'Umar - and he said once: I entered with Ibn 'Abbas upon 'Umar after he was stabbed. He said, "Prayer." He said, "Yes, and

⁴⁵ This is a sound report both in its chain and its text and accepted by Ahl al Sunnah and used to refute the Murji'ah who abandoned Takfir of the one who abandons the prayer. Note how Ahmad b. Hanbal uses this report in the context of Kitab al Iman and refuting the Murji'ah by highlighting the plethora of reports from the companions that support the Athar of Abdullah b. Shaqiq.

there is no share in Islam for one who neglects prayer." Then he prayed while his wound was gushing with blood.

عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا، وَأَنِّي رَسُولُ اللَّهِ، وَإِقَامَةُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ».

(220) From Ibn 'Umar, who said: The Messenger of Allah ﷺ said, "Islam is built upon five: testifying that there is no deity except Allah and that I am the Messenger of Allah, establishing prayer, giving zakah, performing Hajj to the House, and fasting Ramadan."

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ. فَقِيلَ لِابْنِ عُمَرَ: فَالْجِهَادُ؟ قَالَ: الْجِهَادُ حَسَنٌ، هَكَذَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ

(221) From Ibn 'Umar, from the Prophet ﷺ, something similar. It was said to Ibn 'Umar, "What about jihad?" He said, "Jihad is good. This is how the Messenger of Allah ﷺ narrated to us."⁴⁶

«أُمُّ الدَّرْدَاءِ حَدَّثَتْهُ، أَنَّهَا سَمِعَتْ أَبَا الدَّرْدَاءِ، يَقُولُ: «لَا إِيمَانَ لِمَنْ لَا صَلَاةَ لَهُ، وَلَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ»

(222) Umm Ad-Darda' narrated to him that she heard Abu Ad-Darda' saying, "There is no faith for the one who has no prayer, and there is no prayer for the one who has no ablution."

⁴⁶ Ibn Rajab said in Jami' al Uloom Wal Hikam 1/146: "There is a narration that Ibn Umar was asked: What about jihad? He said: Jihad is good, but this is how the Messenger of Allah ﷺ narrated to us. Imam Ahmad reported it. In the hadith of Mu'adh bin Jabal: "The head of the matter is Islam, its pillar is prayer, and the peak of its hump is jihad". The peak of its hump is the highest thing in it, but it is not one of its pillars and foundations upon which it is built, and that is for two reasons:

One of them: Jihad is a communal obligation (fard kifayah) according to the majority of scholars, not an individual obligation (fard 'ayn), unlike these pillars.

The second: Jihad does not continue to be performed until the end of time. Rather, when Jesus descends and there remains no religion except the religion of Islam, at that time, war will lay down its burdens, and there will be no need for jihad. This is in contrast to these pillars, which are obligatory upon the believers until the command of Allah comes while they are upon that, and Allah knows best.

قِيلَ لِعَبْدِ اللَّهِ: إِنَّ اللَّهَ يُكْثِرُ ذِكْرَ الصَّلَاةِ: {الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ (۱۴۷) دَائِمُونَ}، [المعارج: ۲۳]، {الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ}، [المعارج: ۳۴]؟ قَالَ: «ذَاكَ عَلَى مَوَاقِيَتِهَا». قَالُوا: مَا كُنَّا نَرَى إِلَّا أَنَّ تَرْكَ الصَّلَاةِ. قَالَ: «تَرْكُهَا كُفْرٌ»

(223) It was said to 'Abdullah, "Indeed, Allah frequently mentions prayer: {Those who are constant in their prayer} [Al-Ma'arij: 23], {Those who carefully maintain their prayers} [Al-Ma'arij: 34]?" He said, "That is regarding its timings." They said, "We used to think that it only refers to abandoning prayer." He said, "Abandoning it is disbelief."

«قَالَ عَبْدُ اللَّهِ: «الْكُفْرُ تَرْكُ الصَّلَاةِ»

(224) 'Abdullah said, "Disbelief is abandoning prayer."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «مَنْ لَمْ يُصَلِّ، فَلَا دِينَ لَهُ»

(225) From 'Abdullah, who said, "Whoever does not pray has no religion."

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: «أَنَّ عُمَرَ لَمَّا أُصِيبَ جَعَلَ يُغْمَى عَلَيْهِ، فَقَالُوا: إِنَّكُمْ لَنْ تُفْزِعُوهُ بِشَيْءٍ مِثْلِ الصَّلَاةِ إِنْ كَانَتْ بِهِ حَيَاةٌ. فَقَالُوا: الصَّلَاةُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ صَلَّيْتَ. فَانْتَبَهَ، وَقَالَ: «الصَّلَاةُ، هَا اللَّهُ إِذَا، وَلَا حَظَّ فِي الْإِسْلَامِ لِمَنْ «تَرَكَ الصَّلَاةَ». قَالَ: فَصَلَّى، وَإِنْ جُرْحُهُ يَتْعَبُ دَمًا»

(226) From Al-Miswar bin Makhramah: 'Umar, when he was afflicted, would fall unconscious. They said, "You will not startle him with anything like prayer if there is life in him." They said, "The prayer, O Commander of the Believers, has been prayed." He woke up and said, "The prayer, by Allah then, and there is no share in Islam for the one who abandons prayer." He said, "Then he prayed while his wound was gushing with blood."

دَخَلَ حُدَيْفَةُ الْمَسْجِدِ، فَرَأَى رَجُلًا، فَصَلَّى مِمَّا يَلِي أَبْوَابَ كِنْدَةَ، فَجَعَلَ لَا يُتِمُّ الرُّكُوعَ وَلَا السُّجُودَ، فَلَمَّا انْصَرَفَ قَالَ لَهُ حُدَيْفَةُ: «مُنْذُ كَمْ هَذِهِ صَلَاتُكَ؟» قَالَ: «مُنْذُ أَرْبَعِينَ سَنَةً. فَقَالَ لَهُ حُدَيْفَةُ: «مَا صَلَّيْتَ مُنْذُ أَرْبَعِينَ سَنَةً، وَلَوْ مِتَّ وَهَذِهِ صَلَاتُكَ، لَمِتَّ عَلَى غَيْرِ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ عَلَيْهَا مُحَمَّدًا»، ثُمَّ أَقْبَلَ عَلَيْهِ يُعَلِّمُهُ، قَالَ: «إِنَّ الرَّجُلَ «لِيُخِفُ الصَّلَاةَ، وَإِنَّهُ لِيُتِمُّ الرُّكُوعَ وَالسُّجُودَ

(227) Hudhaifah entered the mosque and saw a man praying near the doors of Kindah. He was not completing the bowing and prostration. When he finished, Hudhaifah said to him, "How long have you been praying like this?" He said, "For forty years." Hudhaifah said to him, "You have not prayed for forty years, and if you die while this is your prayer, you will die upon other than the natural disposition (fitrah) upon which Allah created Muhammad." Then he turned to him and started teaching him. He said, "Indeed, a man may take the prayer lightly, but he completes the bowing and prostration."

«قَالَ عَبْدُ اللَّهِ: «تَرْكُهَا كُفْرٌ

(228) 'Abdullah said, "Abandoning it is disbelief."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «أَوَّلُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الْأَمَانَةُ، وَآخِرُ مَا تَفْقِدُونَ مِنْ دِينِكُمُ الصَّلَاةُ

(229) From 'Abdullah, who said, "The first thing you will lose from your religion is trustworthiness, and the last thing you will lose from your religion is prayer."

دَخَلَ رَجُلٌ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَصَلَّى، فَجَعَلَ يُنْقِرُ كَمَا يُنْقِرُ الْغَرَابُ، فَقَالَ: «لَوْ مَاتَ هَذَا، لَمَاتَ عَلَى «غَيْرِ دِينِ مُحَمَّدٍ

(230) A man entered the mosque while the Messenger of Allah ﷺ was sitting. He prayed, pecking like a crow pecks. He said, "If this one dies, he will die upon other than the religion of Muhammad."

أَتَى رَجُلٌ عَلِيًّا وَهُوَ فِي الرَّحْبَةِ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا تَرَى فِي الْمَرْأَةِ لَا تُصَلِّي؟ فَقَالَ: «مَنْ لَمْ (١٥٠) يُصَلِّ فَهُوَ كَافِرٌ»، قَالَ: إِنَّهَا تُسْتَحَاضُ. قَالَ: «فَلْتَدَعِ الصَّلَاةَ قَدْرَ حَيْضَتِهَا، فَإِذَا انْقَضَى قَدْرُ حَيْضِهَا، اغْتَسَلَتْ كُلَّ يَوْمٍ، وَاتَّخَذَتْ صُوفَةً فِيهَا سَمْنٌ أَوْ زَيْتٌ

(231) A man came to 'Ali while he was in the courtyard and said, "O Commander of the Believers, what do you say about a woman who does not pray?" He said, "Whoever does not pray is a disbeliever." He said, "She is in a state of prolonged menstrual bleeding (istihadah)." He said, "Let her leave the prayer for the duration of her menses. When the duration of her menses ends, she should perform ghusl every day and use a piece of wool with ghee or oil."

« بِإِلَّا رَأَى رَجُلًا يُصَلِّي فَيُسيءُ الصَّلَاةَ، فَقَالَ: «يَا صَاحِبَ الصَّلَاةِ لَوْ مِتُّ السَّاعَةَ مِتُّ عَلَى غَيْرِ مِلَّةِ عِيسَى

(232) Bilal saw a man praying, performing the prayer poorly. He said, "O you who pray, if you die now, you will die upon other than the religion of 'Isa ."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ: «لَأَنْ أَزْنِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَشْرَبَ الْخَمْرَ، إِنِّي إِذَا (١٥١) شَرِبْتُ الْخَمْرَ تَرَكْتُ الصَّلَاةَ، وَمَنْ تَرَكَ الصَّلَاةَ فَلَا دِينَ لَهُ

(233) From 'Abdullah bin 'Amr, that he said, "For me to commit adultery is more beloved to me than drinking wine. If I drink wine, I will abandon prayer, and whoever abandons prayer has no religion."

عَنْ مَكْحُولٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْفَضْلِ بْنِ الْعَبَّاسِ وَهُوَ يَعْظُمُهُ: «لَا تُشْرِكْ بِاللَّهِ وَإِنْ قُتِلْتَ أَوْ حُرِّقْتَ، وَلَا تَتْرُكِ الصَّلَاةَ مُتَعَمِّدًا، فَإِنَّهُ مَنْ تَرَكَهَا مُتَعَمِّدًا، فَقَدْ بَرِثَ مِنْهُ ذِمَّةَ اللَّهِ»

(234) The Messenger of Allah ﷺ said to Al-Fadl bin Al-'Abbas while advising him, "Do not associate anything with Allah, even if you are killed or burned, and do not deliberately abandon prayer, for whoever deliberately abandons it, the protection of Allah is free from him."

عَنْ سَعِيدِ بْنِ عُمَارَةَ أَحَدِ بَنِي سَعْدِ بْنِ بَكْرٍ، وَكَانَتْ لَهُ صُحْبَةٌ: أَنَّ رَجُلًا قَالَ لَهُ: عِظْنِي فِي نَفْسِي، رَحِمَكَ اللَّهُ. قَالَ: «إِذَا أَنْتَ قُمْتَ (١٥٢) إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَا وَضُوءَ لَهُ، وَلَا إِيمَانَ لِمَنْ لَا صَلَاةَ لَهُ، ثُمَّ إِذَا أَنْتَ صَلَّيْتَ، فَصَلِّ صَلَاةَ مُودَعٍ، وَاتْرُكْ طَلَبَ كَثِيرٍ مِنَ الْحَاجَاتِ، فَإِنَّهُ فَقْدُ حَاضِرٍ، وَاجْمَعْ الْإِيَّاسَ مِمَّا عِنْدَ النَّاسِ، فَإِنَّهُ هُوَ الْغِنَى، وَانْظُرْ إِلَى مَا تَعْتَذِرُ مِنْهُ مِنَ الْقَوْلِ وَالْفِعْلِ، فَاجْتَنِبْهُ»

(235) From Sa'id bin 'Umarah, one of Banu Sa'd bin Bakr, who had companionship with the Prophet: A man said to him, "Advise me regarding myself, may Allah have mercy on you." He said, "When you stand for prayer, perform ablution completely, for there is no prayer for the one who has no ablution, and there is no faith for the one who has no prayer. Then, when you pray, pray the prayer of one bidding farewell. Leave seeking many needs, for it is an imminent loss. Gather despair of what people possess, for that is true richness. Look at what you would apologize for in speech and action, and avoid it."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى عَرَاظًا أَوْ كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ»

(236) The Messenger of Allah ﷺ said, "Whoever goes to a fortune-teller or soothsayer and believes what he says has disbelieved in what was revealed to Muhammad ﷺ."

«أَبَا هُرَيْرَةَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغَبَ عَنْ أَبِيهِ فَإِنَّهُ كَفَرَ

(237) Abu Hurairah said: I heard the Messenger of Allah ﷺ saying, "Do not turn away from your fathers. Whoever turns away from his father has disbelieved."

» عَنْ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَتَى كَاهِنًا أَوْ عَرَّافًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

(238) From the Prophet ﷺ, who said, "Whoever goes to a soothsayer or fortune-teller and believes what he says has disbelieved in what was revealed to Muhammad."

» عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

(239) From Abu Hurairah, who said: The Messenger of Allah ﷺ said, "Whoever goes to a soothsayer and believes what he says has disbelieved in what was revealed to Muhammad."

عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَتَى عَرَّافًا أَوْ كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ
يَوْمًا»

(240) From Safiyyah, from one of the wives of the Prophet ﷺ, who said, "Whoever goes to a fortune-teller or soothsayer and believes what he says, no prayer will be accepted from him for forty days."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِثْنَتَانِ هُمَا بِالنَّاسِ كُفْرٌ: نِيَاحَةٌ عَلَى الْمَيِّتِ، وَطَعْنٌ فِي النَّسَبِ»

(241) The Messenger of Allah ﷺ said, "Two things are disbelief for the people⁴⁷: wailing over the deceased and slandering lineage."

«عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ»

(242) From 'Abdullah, who said: The Messenger of Allah ﷺ said, "Taking omens is polytheism, taking omens is polytheism, but Allah removes it through reliance [upon Him]."

ذُكِرَتِ الطَّيْرَةُ عِنْدَ النَّبِيِّ (١٥٥) ﷺ، فَقَالَ: «أَحْسَنُهَا الْقَوْلُ، وَلَا تَرُدُّ مُسْلِمًا، فَإِذَا رَأَى أَحَدُكُمْ مِنْ ذَلِكَ مَا يَكْرَهُ، فَلْيَقُلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَذْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

(243) Taking omens was mentioned in the presence of the Prophet ﷺ, and he said, "The best of it is optimism, and it does not turn back a Muslim. If one of you sees something he dislikes, let him say: O Allah, none brings good except You, and none repels evil except You, and there is no power and no strength except through You."

خَرَجَ سَعْدُ بْنُ مَالِكٍ عَلَى جَيْشٍ مِنْ جُيُوشِ الْمُسْلِمِينَ، فَإِذَا ظَبْيٌ قَدْ سَتَحَتْ، فَجَاءَهُ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ لَهُ: ازْجِعْ أَبْهًا الْأَمِيرُ، فَقَالَ لَهُ سَعْدٌ: «مَنْ أَيُّ شَيْءٍ تَطَيَّرْتَ؟ أَمِنْ قُرُونِهَا حِينَ أَقْبَلْتَ؟ أَمْ مِنْ أَذْنَابِهَا حِينَ أَذْبَرْتَ؟»
«(١٥٦) امْضِ، فَإِنَّ الطَّيْرَةَ شِرْكٌ

⁴⁷ Ibn Taymiyya said in Iqtida' Sirat al Mustaqeem 1/237: His saying: They are disbelief (kufr) by them. That is, these two characteristics are disbelief that exist among the people. The two characteristics themselves are disbelief as they are among the actions of the disbelievers and they exist among the people. However, not everyone who possesses a branch of the branches of disbelief becomes an absolute disbeliever until the reality of disbelief is established in him. Similarly, not everyone who possesses a branch of the branches of faith becomes a believer until the foundation of faith is established in him. There is a difference between disbelief (al-kufr) defined by the definite article "al" as in his saying ﷺ: "There is nothing between the servant and disbelief - or polytheism - except abandoning prayer" and an indefinite disbelief in the affirmative sense.

(244) Sa'd bin Malik went out with an army of the Muslims, and there was an antelope that appeared from his right side. A man from his companions came to him and said, "Return, O commander." Sa'd said to him, "From what did you take an omen? From its horns when it approached, or from its tail when it turned away? Go, for taking omens is polytheism."

« عَنْ عَبْدِ اللَّهِ، قَالَ: «مَنْ أَتَى سَاحِرًا أَوْ كَاهِنًا أَوْ عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

(245) From 'Abdullah, who said, "Whoever goes to a magician, soothsayer, or fortune-teller and believes what he says has disbelieved in what was revealed to Muhammad."

كُنْتُ مَعَ ابْنِ عُمَرَ فِي حَلَقَةٍ، فَسَمِعَ رَجُلًا فِي حَلَقَةٍ أُخْرَى وَهُوَ يَقُولُ: لَا وَابِي فَرَمَى ابْنُ عُمَرَ بِالْحَصَى، وَقَالَ: "إِنَّهَا كَأَنْتَ يَمِينُ عُمَرَ، فَتَهَاؤُ النَّبِيِّ ﷺ عَنْهَا، وَقَالَ: «إِنَّهَا شِرْكٌ

(246) I was with Ibn 'Umar in a gathering, and he heard a man in another gathering saying, "No, by my father." Ibn 'Umar threw pebbles and said, "Indeed, it was the oath of 'Umar, but the Prophet ﷺ forbade him from it and said: Indeed, it is polytheism."

«مَنْ أَتَى كَاهِنًا أَوْ عَرَّافًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ»

(247) From 'Abdullah, who said, "Whoever goes to a soothsayer or fortune-teller and believes what he says has disbelieved in what was revealed to Muhammad."

«عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الطَّيْرَةُ مِنَ الشُّرْكِ، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ

(248) From 'Abdullah, from the Prophet ﷺ, who said, "Taking omens is from polytheism, but Allah removes it through reliance [upon Him]."

سُئِلَ عَبْدُ اللَّهِ عَنِ السُّخْتِ، فَقَالَ: الرَّشَى. قِيلَ لَهُ: فِي الْحُكْمِ؟ قَالَ: ذَاكَ الْكُفْرُ. قَالَ: ثُمَّ قَرَأَ: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا﴾
«[أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ]». [المائدة: ٤٤]

(249) 'Abdullah was asked about unlawful gain (suht). He said, "Bribes." It was said to him, "In judgement?" He said, "That is disbelief." Then he recited: **{And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.}** [Al-Ma'idah: 44]

عَنْ عَلْقَمَةَ، وَالْأَسْوَدِ، أَنَّهُمَا سَأَلَا ابْنَ مَسْعُودٍ عَنِ الرِّشْوَةِ، فَقَالَ: «هِيَ السُّخْتُ». قَالَ: أَفِي الْحُكْمِ ذَلِكَ؟ قَالَ: ذَلِكَ
«[الْكُفْرُ. ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾]». [المائدة: ٤٤]

(250) From 'Alqamah and Al-Aswad, that they asked Ibn Mas'ud about bribery. He said, "It is unlawful gain." They said, "Is that in judgment?" He said, "That is disbelief." Then he recited this verse: **{And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.}** [Al-Ma'idah: 44]

سَأَلَ رَجُلٌ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ عَنِ السُّخْتِ؟ فَقَالَ ابْنُ مَسْعُودٍ: «الرِّشَاءُ، فَقَالَ الرَّجُلُ: الرِّشْوَةُ فِي الْحُكْمِ؟ قَالَ ابْنُ
مَسْعُودٍ: لَا، ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾» [المائدة: ٤٤]، ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾» [المائدة: ٤٥]، ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾» [المائدة: ٤٧]

(251) A man asked 'Abdullah bin Mas'ud about unlawful gain. Ibn Mas'ud said, "Bribery." The man said, "Bribery in judgment?" Ibn Mas'ud said, "No, **{And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.}** [Al-Ma'idah: 44], **{And whoever does not judge by what Allah has revealed, then it is those who are the wrongdoers.}**

[Al-Ma'idah: 45], {**And whoever does not judge by what Allah has revealed, then it is those who are the defiantly disobedient.**} [Al-Ma'idah: 47]"

عَنِ ابْنِ عَبَّاسٍ: " (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) [المائدة: ٤٤] قَالَ: «هِيَ بِهِ كُفْرٌ، وَلَيْسَ كَمَنْ كَفَرَ بِاللَّهِ، وَمَلَأْنِيكَتِهِ، وَكُتِبَ، وَرُسِلَ»

(252) From Ibn 'Abbas: {**And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.**} [Al-Ma'idah: 44] He said, "It is disbelief by it, but not like one who disbelieves in Allah, His angels, His books, and His messengers."

«عَنْ غَامِرٍ، قَالَ: «أُنْزِلَتْ فِي الْكَافِرِينَ فِي الْمُسْلِمِينَ، وَالظَّالِمِينَ فِي الْيَهُودِ، وَالْفَاسِقِينَ فِي النَّصَارَى

(253) From 'Amir, who said, "It was revealed regarding the disbelievers among the Muslims, the wrongdoers among the Jews, and the defiantly disobedient among the Christians."

عَنْ إِبْرَاهِيمَ: " (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) [المائدة: ٤٤]، قَالَ: «نَزَلَتْ فِي بَنِي إِسْرَائِيلَ، وَرَضِيَ لَكُمْ بِهَا»

(254) From Ibrahim: {**And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.**} [Al-Ma'idah: 44] He said, "It was revealed regarding the Children of Israel, and He was pleased with it for you."

«عَنْ عَطَاءٍ، قَالَ: «كُفْرٌ دُونَ كُفْرٍ، وَظُلْمٌ دُونَ ظُلْمٍ، وَفِسْقٌ دُونَ (١٦٠) فِسْقٍ

(255) From 'Ata', who said, "Disbelief less than disbelief, wrongdoing less than wrongdoing, and defiant disobedience less than defiant disobedience."

«عَنْ طَاوُسٍ، قَالَ: «لَيْسَ بِكُفْرٍ يَنْقُلُ عَنِ الْمِلَّةِ

(256) From Tawus, who said, "It is not disbelief that expels one from the religion."

عَنْ طَاوُسٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: «لَيْسَ بِالْكُفْرِ الَّذِي تَذْهَبُونَ إِلَيْهِ». قَالَ سُفْيَانُ: أَيْ لَيْسَ كُفْرًا يَنْقُلُ عَنِ مِلَّةٍ،
[وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ]. [المائدة: ٤٤]

(257) Ibn 'Abbas said, "It is not the disbelief you are referring to." Sufyan said, "Meaning, it is not disbelief that expels one from the religion, {**And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.**} [Al-Ma'idah: 44]"

سُئِلَ ابْنُ عَبَّاسٍ عَنْ قَوْلِهِ: "وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ". [المائدة: ٤٤]، قَالَ: «هِيَ بِهِ كُفْرٌ»،
قَالَ ابْنُ طَاوُسٍ: وَلَيْسَ كَمَنْ كَفَرَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ

(258) Ibn 'Abbas was asked about His statement: {**And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers.**} [Al-Ma'idah: 44] He said, "It is disbelief by it," and Ibn Tawus said, "But not like one who disbelieves in Allah, His angels, His books, and His messengers."

عَنْ إِبْرَاهِيمَ: "وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ (١٦١) الْفَاسِقُونَ". [المائدة: ٤٧] وَ{الظَّالِمُونَ}. [المائدة: ٤٥]، قَالَ: «نَزَلَتْ فِي بَنِي إِسْرَائِيلَ، وَرَضِيَ بِهَا لَهُؤُلَاءِ

(259) From Ibrahim: **{And whoever does not judge by what Allah has revealed, then it is those who are the defiantly disobedient}** [Al-Ma'idah: 47] and **{the wrongdoers}** [Al-Ma'idah: 45] He said, "It was revealed regarding the Children of Israel, and He was pleased with it for these people."

«عَنْ عَطَاءٍ، قَالَ: «كُفِرَ دُونَ كُفْرٍ، وَظُلِمَ دُونَ ظُلْمٍ، وَفُسِقَ دُونَ فِسْقٍ»

(260) From 'Ata', who said, "Disbelief less than disbelief, wrongdoing less than wrongdoing, and defiant disobedience less than defiant disobedience."

«سَمِعْتُ الْحَسَنَ، يَقُولُ: «نَزَلَتْ فِي أَهْلِ الْكِتَابِ، أَنَّهُمْ تَرَكَوا أَحْكَامَ اللَّهِ كُلَّهَا»

(261) I heard Al-Hasan saying, "It was revealed regarding the People of the Book, that they abandoned all the rulings of Allah ."

عَنِ الضَّحَّاكِ: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ». [المائدة: ٤٤] وَ«الظَّالِمُونَ». [المائدة: ٤٥]
 «وَالْفَاسِقُونَ». [المائدة: ٤٧]، قَالَ: «نَزَلَتْ هَؤُلَاءِ الْآيَاتُ فِي أَهْلِ الْكِتَابِ

(262) From Ad-Dahhak: **{And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers}** [Al-Ma'idah: 44], **{the wrongdoers}** [Al-Ma'idah: 45], and **{the defiantly disobedient}** [Al-Ma'idah: 47] He said, "These verses were revealed regarding the People of the Book."

قِيلَ لِحَدِيثِهِ: «وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ». [المائدة: ٤٤]، فِي بَنِي إِسْرَائِيلَ؟ فَقَالَ حَدِيثُهُ:
 «نَعَمْ، الْآخِرَةُ لَكُمْ، بَنُو إِسْرَائِيلَ، إِنْ كَانَتْ لَكُمْ كُلُّ حُلُوةٍ، وَلَهُمْ كُلُّ مَرَّةٍ، لَتَسْلُكَنَّ طَرِيقَهُمْ قَدَّ الشَّرَاكِ

(263) It was said to Hudhaifah: **{And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers}** [Al-Ma'idah: 44], regarding the Children of Israel? Hudhaifah said, "Yes, the Hereafter is for you,

O Children of Israel, if every sweet thing is for you and every bitter thing is for them. You will surely follow their path precisely."

عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: "الْجَوْرُ فِي الْحُكْمِ كُفْرٌ، وَالسُّخْتُ الرِّشَاءُ. قَالَ: فَسَأَلْتُ إِبْرَاهِيمَ، فَقُلْتُ: أَفِي قَوْلِ عَبْدِ اللَّهِ: السُّخْتُ الرِّشَاءُ؟ قَالَ: نَعَمْ

(264) From 'Abdullah, that he said, "Injustice in judgment is disbelief, and unlawful gain is bribery." He said, "I asked Ibrahim, saying: Is it in the statement of 'Abdullah, 'Unlawful gain is bribery'? He said, "Yes."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ (١٦٣) رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى حَائِضًا فِي دُبُرِهَا، أَوْ كَاهِنًا فَصَدَّقَهُ، فَقَدْ بَرِيَ مِمَّا أُنْزِلَ عَلَى مُحَمَّدٍ

(265) From Abu Hurairah, who said: The Messenger of Allah ﷺ said, "Whoever approaches a menstruating woman in her anus or a soothsayer and believes him, he has disassociated from what was revealed to Muhammad."

«سُئِلَ ابْنُ عَبَّاسٍ عَنِ الَّذِي يَأْتِي امْرَأَتَهُ فِي دُبُرِهَا؟ قَالَ: «هَذَا يَسْأَلُنِي عَنِ الْكُفْرِ

(266) Ibn 'Abbas was asked about the one who approaches his wife in her anus. He said, "This one is asking me about disbelief."

«عَنْ أَبِي الدَّرْدَاءِ، قَالَ: «وَيَفْعَلُ ذَلِكَ إِلَّا كَافِرٌ؟

(267) From Abu Ad-Darda', who said, "Would anyone do that except a disbeliever?"

«قَالَ أَبُو هُرَيْرَةَ: «مَنْ أَتَى النِّسَاءَ وَالرِّجَالَ فِي أَعْجَازِهِنَّ، فَقَدْ كَفَرَ

(268) Abu Hurairah said, "Whoever approaches women and men in their anuses has disbelieved."

عَنْ عَمْرِو بْنِ قَتَادَةَ، أَنَّهُ سَأَلَ طَاوُسًا عَنْ ذَلِكَ؟ فَقَالَ: «تِلْكَ كُفْرٌ، أَتَدْرِي مَا بَدَأَ قَوْمٌ لُوطٍ؟ إِنَّهُ فَعَلَ الرَّجُلُ وَالنِّسَاءَ، ثُمَّ فَعَلَهُ الرَّجَالُ بِالرِّجَالِ

(269) From 'Amr bin Qatadah, that he asked Tawus about that. He said, "That is disbelief. Do you know the beginning of the people of Lut? A man did it with women, then men did it with men."

«رَجُلًا سَأَلَ طَاوُسًا عَنْ ذَلِكَ، فَقَالَ: «هَذَا يَسْأَلُنِي عَنِ الْكُفْرِ

(270) A man asked Tawus about that, and he said, "This one is asking me about disbelief."⁴⁸

«عَنِ النَّبِيِّ ﷺ، قَالَ: (١٦٥) «مِرَاءٌ فِي الْقُرْآنِ كُفْرٌ

(271) From the Prophet ﷺ, who said, "Arguing about the Qur'an is disbelief."⁴⁹

⁴⁸ Ibn Kathir said in his Tafsir 1/598: Abu Bakr bin Ziyad Al-Naysaburi said: Ismail bin Husayn narrated to me, Israel bin Rawh narrated to me, I asked Malik bin Anas: What do you say about having intercourse with women in their backsides? He said: You are nothing but Arabs, can planting occur except in the place of cultivation? Do not transgress the vagina. I said: O Abu Abdullah, they say that you say that. He said: They lie about me, they lie about me. This is what is established from him, and it is the opinion of Abu Hanifah, Al-Shafi'i, Ahmad bin Hanbal, and all of their companions. It is the opinion of Sa'id bin Al-Musayyib, Abu Salamah, Ikrimah, Tawus, Ata', Sa'id bin Jubayr, Urwah bin Az-Zubayr, Mujahid bin Jabr, Al-Hasan, and others from the predecessors, that they strongly denounced that. Among them are those who apply the term disbelief (kufr) to the act, and this is the doctrine of the majority of scholars.

⁴⁹ Ibn Battah said in Al Ibaanah al Kubra 852: Ali bin Abi Talib ؓ was sitting, and he said: (The Prophet) said to them: "Recite as you have learned." The Shaykh said: This clarifies the disputation (mira') in the Qur'an which makes one fear disbelief (kufr) for the one who engages in it. The Muslims have been spared, by the praise of Allah, from disputation in this aspect due to their consensus on the Mus'haf (codex). Whoever opposes it has deviated, fled, and become isolated, so no attention is paid to him, and Allah does not care about his deviation. There remains the disputation which the believers are cautious of and the intelligent ones avoid, which is the disputation between the people of desires, the people of (deviant) doctrines, and innovations. They are the ones who delve into the verses of Allah and follow what is ambiguous from it, seeking discord and seeking its interpretation which no one knows except Allah and those firmly grounded in knowledge. They interpret it according to their desires, explain it according to their whims, and apply to it what their intellects dictate, thus going astray and leading astray those who follow them.

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: «مِرَاءٌ فِي الْقُرْآنِ كُفْرٌ

(272) From Abu Hurairah, who said, "Arguing about the Qur'an is disbelief."

رَجُلَيْنِ اخْتَلَفَا فِي آيَةٍ مِنَ الْقُرْآنِ، فَقَالَ هَذَا: تَلَقَّيْتُهَا مِنْ رَسُولِ اللَّهِ. وَقَالَ الْآخَرُ: تَلَقَّيْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، فَسَأَلَا النَّبِيَّ عَنْهَا، فَقَالَ: «إِنَّ الْقُرْآنَ يُفْرَأُ عَلَى سَبْعَةِ أَحْرَفٍ، فَلَا تُمَارُوا فِي الْقُرْآنِ، فَإِنَّ مِرَاءً فِيهِ كُفْرٌ

(273) Two men differed regarding a verse from the Qur'an. One said, "I received it from the Messenger of Allah," and the other said, "I received it from the Messenger of Allah ﷺ." They asked the Prophet about it, and he said, "Indeed, the Qur'an is recited in seven modes of recitation, so do not argue about the Qur'an, for arguing about it is disbelief."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «سِبَابُ الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

(274) From 'Abdullah, who said, "Insulting a believer is disobedience, and fighting him is disbelief."

قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قَالَ عَبْدُ الرَّحْمَنِ فِي حَدِيثِهِ: قُلْتُ لِأَبِي وَائِلٍ: سَمِعْتُ ابْنَ مَسْعُودٍ يُحَدِّثُهُ عَنِ النَّبِيِّ؟ قَالَ: نَعَمْ

(275) The Messenger of Allah ﷺ said, "Insulting a Muslim is disobedience, and fighting him is disbelief." 'Abdur-Rahman said in his hadith: I said to Abu Wa'il, "Did you hear Ibn Mas'ud narrating it from the Prophet?" He said, "Yes."

. «قُلْتُ لِزُبَيْدٍ: «أَسَمِعْتَ مِنْ أَبِي وَائِلٍ؟ قَالَ: نَعَمْ

(276 / 277) I said to Zubaid, "Did you hear it from Abu Wa'il?" He said, "Yes."

«عَبْدَ اللَّهِ، يَقُولُ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

(278) 'Abdullah said, "Insulting a Muslim is disobedience, and fighting him is disbelief."

عَنْ مُجَاهِدٍ، قَالَ: غِبْتُ عَنْ ابْنِ عُمَرَ، فَلَمَّا قَدِمْتُ أَتَيْتُهُ بَعْدَ ذَلِكَ، فَقَالَ لِي: «أَشْعَزْتَ أَنَّ النَّاسَ كَفَرُوا بِعَدِّكَ» يَغْنِي: قَتَلَ بَعْضُهُمْ بَعْضًا

(279) From Mujahid, who said: I was absent from Ibn 'Umar, and when I returned, I went to him after that. He said to me, "Did you realize that the people have disbelieved after you?" Meaning: Some of them killed others.

«عَنْ عَبْدِ اللَّهِ، قَالَ: «سَبُّ أَوْ سَبَابُ الْمُسْلِمِ أَوْ: الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ، أَوْ قَتْلُهُ كُفْرٌ

(280) From 'Abdullah, who said, "Insulting - or insulting a Muslim - or: a believer is disobedience, and fighting him is disbelief - or killing him is disbelief."

عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبَابُ الْمُسْلِمِ أَوْ: الْمُؤْمِنِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ». قُلْتُ لِأَبِي وَائِلٍ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ (١٦٨) قَالَ: نَعَمْ

(281) From the Prophet ﷺ, who said, "Insulting a Muslim - or: a believer is disobedience, and fighting him is disbelief." I said to Abu Wa'il, "Did you hear this from 'Abdullah?" He said, "Yes."

«عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ

(282) From the Prophet ﷺ, who said, "Insulting a Muslim is disobedience, and fighting him is disbelief."

«عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

(283) From 'Abdullah, from the Prophet ﷺ, that he said, "Insulting a Muslim is disobedience, and fighting him is disbelief."

سَعْدُ بْنُ أَبِي وَقَّاصٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِتَالُ الْمُسْلِمِ كُفْرٌ، وَسِبَابُهُ فُسُوقٌ، وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ
«فَوْقَ ثَلَاثَةِ أَيَّامٍ»

(284) Sa'd bin Abi Waqqas said: The Messenger of Allah ﷺ said, "Fighting a Muslim is disbelief, insulting him is disobedience, and it is not lawful for a Muslim to abandon his brother for more than three days."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مُوسِرًا لَأَنْ يَنْكِحَ، فَلَمْ يَنْكِحْ، فَلَيْسَ مِنَّا»

(285) The Messenger of Allah ﷺ said, "Whoever is well-off to get married but does not get married is not one of us."

«عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التُّهْبَى، وَقَالَ: «مَنْ انْتَهَبَ فَلَيْسَ مِنَّا»

(286) From Anas bin Malik, who said: The Messenger of Allah ﷺ forbade plundering and said, "Whoever plunders is not one of us."

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ يَعْرِفْ حَقَّ كَبِيرِنَا، وَيَزَحِمَ
«صَغِيرَنَا»

(287) The Messenger of Allah ﷺ said, "He who does not recognize the right of our elders and does not show mercy to our young is not one of us."

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يَبِيعُ طَعَامًا، فَسَأَلَهُ: «كَيْفَ تَبِيعُ؟» فَأَخْبَرَهُ، فَأَوْحَى إِلَيْهِ أَنْ أَدْخِلْ يَدَكَ فِيهِ، فَأَدْخَلَ يَدَهُ، فَإِذَا هُوَ مَبْلُولٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ غَشَّ

(288) From Abu Hurairah, that the Messenger of Allah ﷺ passed by a man selling food. He asked him, "How do you sell?" He informed him. It was revealed to him to put his hand in it, and when he put his hand in it, it was wet. The Messenger of Allah ﷺ said, "He who cheats us is not one of us."

«عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ لَمْ يَأْخُذْ مِنْ شَارِبِهِ، فَلَيْسَ مِنَّا»

(289) From Zaid bin Arqam, from the Prophet ﷺ, who said, "Whoever does not trim his moustache is not one of us."

(عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ صَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». ٤)

(290 / 291) The Messenger of Allah ﷺ said, "He who slaps the cheeks, tears the pockets, and invokes with the invocation of ignorance is not one of us."

«عَنْ جَرِيرٍ، قَالَ: «مَعَ كُلِّ أَنْفَةٍ كُفْرٌ»

(292) From Jarir, who said, "With every pride is disbelief."

«عَنِ النَّبِيِّ، قَالَ: «مَنْ كَانَ مُوسِرًا أَنْ يَنْكِحَ فَلَمْ يَنْكِحْ، فَلَيْسَ مِنَّا»

(293) From the Prophet , who said, "Whoever is well-off to get married but does not get married is not one of us."

«عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ، فَلَيْسَ مِنَّا

(294) From the Prophet ﷺ, who said, "Whoever swears by other than Allah is not one of us."

«قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَفَ بِالْأَمَانَةِ، وَمَنْ خَبَبَ عَلَى امْرِئٍ زَوْجَتَهُ أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا

(295) The Messenger of Allah ﷺ said, "He who swears by trustworthiness is not one of us, and he who entices a man's wife or slave is not one of us."

«عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا

(296) From Ibn 'Umar, who said: The Messenger of Allah ﷺ said, "Whoever takes up arms against us is not one of us."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَلَ عَلَيْنَا السَّلَاحَ، فَلَيْسَ مِنَّا

(297) From Ibn 'Umar, who said: The Messenger of Allah ﷺ said, "Whoever takes up arms against us is not one of us."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَمَلَ السَّلَاحَ عَلَيْنَا، فَلَيْسَ مِنَّا

(298) The Messenger of Allah ﷺ said, "Whoever takes up arms against us is not one of us."

«قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ صَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا (۷) بِدَعْوَى الْجَاهِلِيَّةِ». قَالَ: وَقَالَ ابْنُ

«نَمِيرٍ: «أَوْ شَقَّ الْجُيُوبَ، أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ

(299) From Masruq, that the Messenger of Allah ﷺ addressed the people during the Farewell Pilgrimage and said, "He who slaps the cheeks, tears the pockets, and invokes with the invocation of ignorance is not one of us." He said: And Ibn Numair said, "Or tears the pockets, or invokes with the invocation of ignorance."

«قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَطَمَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ»

(300) The Messenger of Allah ﷺ said, "He who slaps the cheeks, tears the pockets, and invokes with the invocation of ignorance is not one of us."

«قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

(301) The Messenger of Allah ﷺ said during the Farewell Pilgrimage, "Do not return after me as disbelievers, striking the necks of one another."

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ فِي حَجَّةِ الْوَدَاعِ: «وَيَحَكِّمُ، أَوْ قَالَ: وَيَلَكُمُ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا
يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

(302) From 'Abdullah bin 'Umar, from the Prophet ﷺ, that he said during the Farewell Pilgrimage, "Woe to you," or he said, "May Allah curse you, do not return after me as disbelievers, striking the necks of one another."

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ رَجُلٍ آخَرَ هُوَ فِي نَفْسِي أَفْضَلُ مِنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، أَنَّ
«النَّبِيَّ ﷺ خَطَبَ النَّاسَ بِمِئَى، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

(303) From Abu Bakrah, that the Prophet ﷺ addressed the people at Mina and said, "Do not return after me as disbelievers, striking the necks of one another."

«قَالَ أَبُو بَكْرٍ: «كُفْرٌ بِاللَّهِ تُبْرِي مِنْ نَسَبٍ وَإِنْ دَقَّ، كُفْرٌ بِاللَّهِ ادِّعَاءٌ إِلَى نَسَبٍ لَا يُعْرَفُ

(304) Abu Bakr said, "Disbelief in Allah is disassociating from lineage even if it is remote, and disbelief in Allah is claiming a lineage that is not known."

«سَمِعْتُ أَبَا بَكْرٍ يَقُولُ: «إِيَّاكُمْ (٩) وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يُجَانِبُ الْإِيمَانَ

(305) I heard Abu Bakr saying, "Beware of lying, for lying is incompatible with faith."

عَنْ مَسْرُوقٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي حَجَّةِ الْوَدَاعِ، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

(306) From Masruq, that the Messenger of Allah ﷺ addressed the people during the Farewell Pilgrimage and said, "Do not return after me as disbelievers, striking the necks of one another."

عَنْ جَرِيرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي حَجَّةِ الْوَدَاعِ لِجَرِيرٍ: «اسْتَنْصِتِ النَّاسَ». قَالَ: وَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

(307) From Jarir, that the Messenger of Allah ﷺ said during the Farewell Pilgrimage to Jarir, "Ask the people to be silent." He said: And he said, "Do not return after me as disbelievers, striking the necks of one another."

«سَمِعْتُ أَبَا بَكْرٍ، (١٠) يَقُولُ: «إِيَّاكُمْ، اتَّقُوا الْكَذِبَ، فَإِنَّ الْكَذِبَ مُجَانِبُ الْإِيمَانَ

(308) I heard Abu Bakr saying, "Beware, fear lying, for lying is incompatible with faith."

خَطَبَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَقَالَ فِي خُطْبَتِهِ: «لَا أَلْفِيَنَّكُمْ تَرْجِعُوا بَعْدِي كُفَّارًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ
«بَعْضٍ»

(309) The Messenger of Allah ﷺ addressed [the people] during the Farewell Pilgrimage and said in his sermon, "I should not find you returning after me as disbelievers, striking the necks of one another."

«النَّبِيُّ ﷺ، قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»

(310) The Prophet ﷺ said, "Do not return after me as disbelievers, striking the necks of one another."

كُنْتُ أَخْذُ بِرِمَامِ نَاقَةِ النَّبِيِّ ﷺ فِي أَوْسَطِ أَيَّامِ الشَّرِيقِ، فَذَكَرَ خُطْبَتَهُ، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ
«بَعْضُكُمْ رِقَابَ بَعْضٍ»

(311) I was holding the reins of the Prophet's ﷺ camel in the middle of the days of Tashreeq (11th-13th of Dhul-Hijjah). He mentioned his sermon and said, "Do not return after me as disbelievers, striking the necks of one another."

قَالَ عَبْدُ اللَّهِ: «إِذَا الرَّجُلَانِ رَجَلَا فِي الْإِسْلَامِ ثُمَّ اهْتَجَرَا، فَأَحَدُهُمَا خَارِجٌ مِلَّتِهِ حَتَّى يَرْجِعَ» يَعْنِي: الظَّالِمَ

(312) 'Abdullah said, "If two men enter Islam then abandon each other, one of them has left his religion until he returns," meaning the wrongdoer.

سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهِ أَحَدُهُمَا، إِنْ كَانَ كَمَا
«قَالَ، وَإِلَّا رَجَعْتَ عَلَى الْآخَرِ»

(313 /314) I heard Ibn 'Umar narrating from the Prophet ﷺ that he said, "If a man says to his brother, 'O disbeliever,' then one of them has returned with it. If it is as he said, otherwise it returns upon the other."

«سَمِعْتُ عَبْدَ اللَّهِ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَنْتَ عَدُوِّي، فَقَدْ كَفَرَ أَحَدُهُمَا

(315) I heard 'Abdullah saying, "If a man says to his brother, 'You are my enemy,' then one of them has disbelieved."

«سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: «لَا يَجْتَمِعُ فِي الْجَنَّةِ رَجُلَانِ، رَجُلٌ قَالَ لِأَخِيهِ: يَا كَافِرُ

(316) I heard Abu Hurairah saying, "Two men will not be together in Paradise, a man who said to his brother, 'O disbeliever.'"

عَنْ عَبْدِ اللَّهِ: «إِذَا قَالَ الرَّجُلُ لِصَاحِبِهِ: أَنْتَ عَدُوِّي، فَقَدْ خَرَجَ أَحَدُهُمَا مِنَ الْإِسْلَامِ». قَالَ قَبِيْسٌ: فَحَدَّثَنِي أَبُو جُحَيْفَةَ أَنَّ عَبْدَ اللَّهِ قَالَ: «إِلَّا مَنْ تَابَ

(317) From 'Abdullah, "If a man says to his companion, 'You are my enemy,' then one of them has left Islam." Qais said: Abu Juhaifah narrated to me that 'Abdullah said, "Except the one who repents."

«قَالَ عَبْدُ اللَّهِ: «الشُّرْكُ أَخْفَى مِنْ دَبِيبِ (۱۳) النَّمْلِ

(318) 'Abdullah said, "Polytheism is more hidden than the crawling of an ant."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الرَّبَا بِضْعٌ وَسَبْعُونَ بَابًا، وَالشُّرْكُ نَحْوُ ذَلِكَ

(319) From 'Abdullah, who said, "Usury has seventy-some doors, and polytheism is similar to that."

عَنْ أَبِي عُبَيْدَةَ، قَالَ: "دَخَلَ عَبْدُ اللَّهِ عَلَى امْرَأَتِهِ، فَلَمَسَ صَدْرَهَا، فَإِذَا فِي عُنُقِهَا خَيْطٌ قَدْ عَلَّقَتْهُ، فَقَالَ: «مَا هَذَا؟»
«فَقَالَتْ: شَيْئًا رُقِيَ لِي فِيهِ مِنَ الْحُمَّى، فَنَزَعَهُ وَقَالَ: «لَقَدْ أَصْبَحَ آلُ عَبْدِ اللَّهِ أَغْنِيَاءَ عَنِ الشُّرْكِ

(320) From Abu 'Ubaidah, who said, "Abdullah entered upon his wife and touched her chest, and there was a string she had tied [around her neck]. He said, 'What is this?' She said, 'Something that was used as an amulet for me against fever.' He removed it and said, 'The family of 'Abdullah has become most free from polytheism.'"

دَخَلَ حَذِيقَةُ عَلَى رَجُلٍ مِنْ عَبَسَ يَعُودُهُ، فَمَسَّ عَضْدَهُ، (١٤) فَإِذَا فِيهِ خَيْطٌ، قَالَ: مَا هَذَا؟ قَالَ: شَيْئًا رُقِيَ لِي فِيهِ.
«فَقَطَعَهُ وَقَالَ: «لَوْ مِتُّ وَهُوَ عَلَيْكَ، مَا صَلَّيْتُ عَلَيْكَ

(321) Hudhaifah entered upon a man from 'Abs to visit him in his illness. He touched his upper arm and found a string in it. He said, "What is this?" He said, "Something that was used as an amulet for me." He cut it and said, "If you had died while it was on you, I would not have prayed over you."

«كَانَ أَبُو الْحَسَنِ يَغْنِي عَلَيَّ بَنُ أَبِي طَالِبٍ يَقُولُ: «إِنَّ كَثِيرًا مِنْ هَذِهِ التَّمَائِمِ وَالرُّقَى شِرْكٌ بِاللَّهِ ، فَاجْتَنِبُوهَا

(322) Abu Al-Hasan, meaning 'Ali bin Abi Talib, used to say, "Indeed, many of these amulets and incantations are polytheism with Allah , so avoid them."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا أَوْ عَرَّافًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ

(323) From 'Abdullah, who said, "Whoever goes to a soothsayer, magician, or fortune-teller and believes what he says has disbelieved in what was revealed to Muhammad."

«عَنْ (١٥) عَبْدِ اللَّهِ، قَالَ: «التَّمَائِمُ، وَالرُّقَى، وَالتَّوَلَّهُ شِرْكُ

(324) From 'Abdullah, who said, "Amulets, incantations, and love-charms are polytheism."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الرِّبَاءُ بِضْعٌ وَسَبْعُونَ بَابًا، وَالشِّرْكُ نَحْوُ ذَلِكَ

(325) From 'Abdullah, who said, "Usury has seventy-some doors, and polytheism is similar to that."

قَالَ عَبْدُ اللَّهِ: «إِنَّ الرَّجُلَ لَيَخْرُجُ مِنْ بَيْتِهِ وَمَعَهُ دِينُهُ، فَيَزِجُ وَمَا مَعَهُ مِنْهُ شَيْءٌ، يَلْقَى الرَّجُلَ لَا يَمْلِكُ لِنَفْسِهِ ضَرًّا وَلَا نَفْعًا لِيُقْسِمَ لَهُ بِاللَّهِ إِنَّهُ لَذِيئٌ وَذِيئٌ، (١٦) فَيَزِجُ مَا حُلِيَ مِنْ صَاحِبِهِ بِشَيْءٍ، قَدْ أَسْخَطَ اللَّهَ عَلَيْهِ

(326) 'Abdullah said, "Indeed, a man may leave his house with his religion, then return without anything of it. He meets a man who cannot benefit or harm himself, swearing to him by Allah that he is such-and-such, then he returns without his companion having been adorned with anything, having angered Allah against him."

«قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرِئٍ قَالَ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

(327) The Messenger of Allah ﷺ said, "Any person who says to his brother, 'O disbeliever,' then one of them has returned with it."

«سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ: «إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: أَنْتَ لِي عَدُوٌّ، فَقَدْ كَفَرَ أَحَدُهُمَا بِالْإِسْلَامِ

(328) I heard 'Abdullah bin Mas'ud saying, "If a man says to another man, 'You are my enemy,' then one of them has disbelieved in Islam."

«سَمِعْتُ عَبْدَ اللَّهِ، يَقُولُ: «إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: أَنْتَ لِي عَدُوٌّ، فَقَدْ كَفَرَ أَحَدُهُمَا بِالْإِسْلَامِ

(329) I heard 'Abdullah saying, "If a man says to another man, 'You are my enemy,' then one of them has disbelieved in Islam."

عَنْ عُمَرَ، أَنَّهُ قَالَ: «لَا تَغُرَّتْكَ صَلَاةُ امْرِئٍ وَلَا صَوْمُهُ، مَنْ شَاءَ صَامَ، أَلَا لَا دِينَ لِمَنْ لَا أَمَانَةَ لَهُ

(330) From 'Umar, that he said, "Do not be deceived by a person's prayer or fasting. Whoever wishes may fast. Indeed, there is no religion for the one who has no trustworthiness."

عَنْ حُذَيْفَةَ، قَالَ: «لَيَأْتِيَنَّ عَلَيْكُمْ زَمَانٌ يُصْبِحُ الرَّجُلُ بَصِيرًا وَيُمْسِي فَمَا يَنْظُرُ بِشُفْرِ

(331) From Hudhaifah, who said, "There will certainly come upon you a time when a man becomes insightful in the morning, then in the evening he does not see with a blade."

قَالَ حُذَيْفَةُ: «لَأَنْ أَعْلَمَ أَنَّ فِيكُمْ رَجُلًا مُؤْمِنًا أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ وَسُودِهَا»، فَقَالُوا: أَمَا بِهِاجِرَتِنَا، وَلَا بِشَامِنَا، وَلَا بِعِرَاقِنَا عَلَيْهِ. قَالَ: «فِيكُمْ رَجُلٌ لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَائِمًا، مَا أَعْلَمُهُ إِلَّا عُمَرُ بْنُ الْخَطَّابِ، فَكَيْفَ أَنْتُمْ لَوْ قَدْ فَارَقَكُمْ؟» ثُمَّ بَكَى حَتَّى سَالَتْ دُمُوعُهُ عَلَى لِحْيَتِهِ أَوْ عَلَى سَلْبَتِهِ

(332) Hudhaifah said, "For me to know that among you is a believing man is more beloved to me than red and black camels." They said, "Not among our emigrants, nor our Levantines, nor our Iraqis is he known." He said, "Among you is a man who does not fear the blame of a critic for the sake of Allah. I do not know him to be anyone except 'Umar bin Al-Khattab. So how will you be when he departs from you?" Then he wept until his tears flowed on his beard or his garment.

«عَنْ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّقَى، وَالتَّمَائِمُ، وَالتَّوَلَّاتُ شِرْكٌ

(333) From 'Abdullah, who said: I heard the Messenger of Allah ﷺ saying,
"Incantations, amulets, and love-charms are polytheism."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الرَّبَا ثَلَاثَةٌ وَسَبْعُونَ بَابًا، وَالشُّرْكُ مِثْلُ ذَلِكَ

(334) From 'Abdullah, who said, "Usury has seventy-three doors, and
polytheism is similar to that."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الرَّبَا ثَلَاثَةٌ وَسَبْعُونَ بَابًا، وَالشُّرْكُ مِثْلُ ذَلِكَ

(335) From 'Abdullah, who said, "Usury has seventy-three doors, and
polytheism is similar to that."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِثْنَتَانِ فِي النَّاسِ هُمَا بِهِمَا كُفْرٌ: الطُّغْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى
الْمَيِّتِ

(336) The Messenger of Allah ﷺ said, "Two things among people are
disbelief: slandering lineage and wailing over the deceased."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: «اِثْنَتَانِ بِالنَّاسِ هُمَا كُفْرٌ: الطُّغْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ

(337) From Abu Hurairah, who said, "Two things among people are disbelief:
slandering lineage and wailing over the deceased."

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ أَنَّهُ بَرِيءٌ مِنَ الْإِسْلَامِ، فَإِنْ كَانَ كَاذِبًا، فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقًا، فَلَنْ يَرْجِعَ إِلَى الْإِسْلَامِ سَالِمًا»

(338) The Messenger of Allah ﷺ said, "Whoever swears that he is free from Islam, if he is lying, he is as he said, and if he is truthful, he will not return to Islam safely."

«قَالَ (٢٠) عَبْدُ اللَّهِ: «مَا تَارَكَ الرُّكَاةَ بِمُسْلِمٍ»

(339) 'Abdullah said, "The one who abandons zakah is not a Muslim."⁵⁰

النَّبِيِّ ﷺ، قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ»

(340) The Prophet ﷺ said, "I have been commanded to fight the people until they say: There is no deity worthy of worship except Allah, establish prayer, and give zakah. If they do that, they have protected their blood and wealth from me, except by its right, and their reckoning is with Allah."

«قَالَ عَبْدُ اللَّهِ: «مَنْ أَقَامَ الصَّلَاةَ وَلَمْ يُؤْتِ الزَّكَاةَ، فَلَا صَلَاةَ لَهُ»

⁵⁰ The Salaf differed on Takfir of the one who abandons the pillars of Islam after the Salah. Ibn Taymiyya relays quotes from them saying the one who abandons the Zakah has disbelieved in Allah in Kitab al Iman p.237: "Al-Hakam bin Utaybah said: Whoever abandons prayer intentionally has committed disbelief (kufr), and whoever abandons Zakat intentionally has committed disbelief. Whoever abandons Hajj intentionally has committed disbelief. Whoever abandons fasting in Ramadan intentionally has committed disbelief.

Sa'id bin Jubayr said: Whoever abandons prayer intentionally has disbelieved in Allah. Whoever abandons Zakat intentionally has disbelieved in Allah. Whoever abandons fasting in Ramadan intentionally has disbelieved in Allah.

Al-Dahhak said: Prayer is not accepted except with Zakat.

Abdullah bin Mas'ud said: Whoever establishes prayer but does not give Zakat, then he has no prayer. Asad bin Musa narrated them.

(341) 'Abdullah said, "Whoever establishes prayer but does not give zakah, there is no prayer for him."

عَنْ حُذَيْفَةَ، أَنَّهُ رَأَى رَجُلًا يُصَلِّي لَا يُتِمُّ رُكُوعَهُ وَلَا سُجُودَهُ، فَلَمَّا انْصَرَفَ دَعَاهُ، فَقَالَ: «مُنْذُ كَمْ صَلَّيْتَ هَذِهِ الصَّلَاةَ؟» فَقَالَ: صَلَّيْتُهَا مُنْذُ كَذَا وَكَذَا. فَقَالَ: «مَا صَلَّيْتَ، أَوْ: مَا صَلَّيْتَ لِلَّهِ». قَالَ مَهْدِيٌّ: وَأَحْسِبُهُ قَالَ: «لَوْ مِتُّ، مِتُّ عَلَى غَيْرِ سَنَةِ (٢١) مُحَمَّدٍ ﷺ»

(342) From Hudhaifah, that he saw a man praying without completing his bowing and prostration. When he finished, he called him and said, "How long have you been praying this prayer?" He said, "I have been praying it for such-and-such [time]." He said, "You have not prayed," or "You have not prayed for Allah." Mahdi said: I think he said, "If you had died, you would have died upon other than the way of Muhammad ﷺ."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكْفَرَ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا»

(343) The Messenger of Allah ﷺ said, "Whoever declares his brother a disbeliever, one of them has returned with it."

عَنْ أَبِي دَرٍّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ، وَمَنْ ادَّعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا، وَلَيَتَبَوَّأُ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَى رَجُلًا بِالْكُفْرِ أَوْ قَالَ: عَدُوُّ اللَّهِ، وَلَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ»

(344) From Abu Dharr, that he heard the Messenger of Allah ﷺ saying, "There is no man who claims a lineage other than his father while knowing it, except that he has disbelieved. Whoever claims what is not his is not one of us, and let him take his seat in the Fire. Whoever calls a man a disbeliever or says: Allah's enemy, while he is not like that, it will rebound upon him."

عَنِ الْحَسَنِ، قَالَ: «مَا يَرَى هَؤُلَاءِ الْقَوْمُ أَنَّ أَعْمَالًا تُحْبَطُ أَعْمَالًا، وَاللَّهُ يَقُولُ: ﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ﴾. [الحجرات: ٢] إِلَى قَوْلِهِ: ﴿أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ﴾. [الحجرات: ٢]

(345) From Al-Hasan, who said, "These people do not see that some deeds negate other deeds, while Allah says: {**Do not raise your voices above the voice of the Prophet...**} [Al-Hujurat: 2] until His statement {**...lest your deeds become worthless while you perceive not.**} [Al-Hujurat: 2]"

رَأَى عَبْدُ اللَّهِ بْنُ عُثْبَةَ رَجُلًا صَنَعَ شَيْئًا مِنْ زِيِّ الْعَجَمِ، فَقَالَ: «لَيَتَّقِي رَجُلٌ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَشْعُرُ»

(346) 'Abdullah bin 'Utbah saw a man doing something from the attire of the non-Arabs, so he said, "Let a man fear being a Jew or Christian while he does not realize it."

«عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: «مَا أَحِبُّ أَنْ أَخْلِفَ أَنِّي لَأُمْسِي كَافِرًا، أَوْ لَأُصْبِحُ كَافِرًا»

(347) From Abu Hurairah, that he used to say, "I would not like to swear that I will be a disbeliever in the evening, or that I will be a disbeliever in the morning."⁵¹

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الصَّبْرُ نِصْفُ الْإِيمَانِ، وَالْيَقِينُ الْإِيمَانُ كُلُّهُ»

⁵¹ Ibn Battah sais in Al Ibaanah al Kubra 1260: It is not permissible for you, if you are one who believes in Allah and knows that your heart is in His hand, directing it as He wills, to say with certainty and decisiveness: "I will wake up tomorrow as a believer." And you should not say: "I will wake up tomorrow as a disbeliever or a hypocrite," unless you connect your speech with an exception and say: "If Allah wills." This is how the intelligent among the believers are characterized.

(348) From 'Abdullah, who said, "Patience is half of faith, and certainty is complete faith."⁵²

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «الطُّهُورُ شَطْرُ مِنَ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ،
«وَسُبْحَانَ اللَّهِ، وَاللَّهُ أَكْبَرُ، تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ

(349) From Abu Malik Al-Ash'ari, that the Messenger of Allah ﷺ used to say, "Purity is half of faith, and 'All praise is due to Allah' fills the scale, and 'Glory be to Allah' and 'Allah is the greatest' fill what is between the heavens and the earth."

عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ، قَالَ: عَدَّهَنَّ رَسُولُ اللَّهِ ﷺ فِي يَدِي، أَوْ قَالَ: فِي يَدِهِ: «التَّسْبِيحُ نِصْفُ الْمِيزَانِ، وَالْحَمْدُ
«تَمْلَأُ، وَالتَّكْبِيرُ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّوْمُ نِصْفُ الصَّبْرِ، وَالطُّهُورُ نِصْفُ الْإِيمَانِ

(350 / 351) From a man from Banu Sulaim, who said: The Messenger of Allah ﷺ counted them on my hand - or he said: on his hand - "Tasbih is half of the scale, and praise fills it, and takbir fills what is between the heavens and the earth, and fasting is half of patience, and purity is half of faith."

⁵² Ibn Rajab said in Fath al Bari 1/15 commenting on this report: Certainty (yaqin) is the knowledge that settles in the heart after contemplation and reasoning, which strengthens the affirmation to the point of removing doubt and brings tranquility, calmness, and comfort to the heart through faith. Ibn Mas'ud considered it to be the entirety of faith, and Al-Sha'bi said the same. This is related to those who say that faith is mere affirmation, as he made certainty the whole of faith, confining it to certainty. However, Ibn Mas'ud did not intend to negate actions from faith; rather, he meant that certainty is the foundation of all faith. So when the heart is certain about Allah, His angels, His books, His messengers, and the Last Day, all the limbs are motivated to prepare for the meeting with Allah the Exalted through righteous deeds, and all of that arises from certainty.

Al-Hasan Al-Basri said: Paradise is sought only through certainty, fleeing from the Fire is only through certainty, the obligatory acts are performed only through certainty, and patience upon the truth is only through certainty. Sufyan Al-Thawri said: If certainty settled in the heart as it should, the hearts would fly out of longing for Paradise and fear of the Fire. It is mentioned that Luqman said: Deeds cannot be performed except through certainty, and whoever's certainty weakens, his deeds weaken. Abdullah bin Ukaym said: I heard Ibn Mas'ud say in his supplication: "O Allah, increase us in faith, certainty, and understanding."

قَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْكَكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ، أَفْشُوا السَّلَامَ بَيْنَكُمْ

(352) From Abu Hurairah, who said: The Prophet ﷺ said, "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, you will love one another? Spread the greetings of peace among yourselves."

«سَمِعْتُ نَافِعَ بْنَ عَاصِمٍ يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «لَا يَدْخُلُ حَظِيرَةَ الْقُدُسِ مُتَكَبِّرٌ، وَلَا مَنَانٌ، وَلَا عَاقٌ

(253) From 'Abdullah bin 'Amr, who said, "No arrogant person, nor one who reminds others of his favors, nor one disobedient to parents will enter the enclosure of holiness."

«عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنَانٌ، وَلَا عَاقٌ، وَلَا مُذْمِنٌ،

(354) From 'Abdullah bin 'Amr, from the Prophet ﷺ, "No one who reminds others of his favors, nor one disobedient to parents, nor an addict will enter Paradise."

«عَبْدَ اللَّهِ بْنِ عَمْرٍو قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنَانٌ، وَلَا عَاقٌ، وَلَا مُذْمِنٌ

(355) 'Abdullah bin 'Amr said, "No one who reminds others of his favors, nor one disobedient to parents, nor an addict will enter Paradise."

. «عَنْ عَبْدِ اللَّهِ (٢٦) بْنِ عَمْرٍو، قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنَانٌ، وَلَا عَاقٌ، وَلَا مُذْمِنٌ خَمِرٍ

(356 / 257) From 'Abdullah bin 'Amr, who said, "No one who reminds others of his favors, nor one disobedient to parents, nor an addict to wine will enter Paradise."

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ، وَقَالَ مَرَّةً أُخْرَى: أَحْسَبُهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنَانٌ، وَلَا عَاقٌ، وَلَا مُذْمِنٌ»

(358) From the Messenger of Allah ﷺ - and he said another time: I think it is from Abu Sa'id Al-Khudri - that he said, "No one who reminds others of his favors, nor one disobedient to parents, nor an addict will enter Paradise."

قَالَ فَلَانٌ: «مَنْ لَقِيَ اللَّهَ وَهُوَ مُذْمِنُ الْخَمْرِ، فَإِنَّهُ يَلْقَى اللَّهَ كَعَابِدٍ وَثْنٍ»، وَقَالَ أَبُو جَعْفَرٍ: عَابِدَ

(359) Someone said, "Whoever meets Allah while addicted to wine will meet Allah like the worshipper of an idol." Abu Ja'far said, "A worshipper."

عَنْ مُجَاهِدٍ أَبِي الْحَجَّاجِ، أَنَّ النَّبِيَّ : قَالَ: «ثَلَاثَةٌ لَا يَجِدُونَ رِيحَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تَوْجَدُ مِنْ مَسِيرَةِ خَمْسِ مِائَةٍ سَنَةٍ: الْعَاقُ لِوَالِدِهِ، وَمُذْمِنُ الْخَمْرِ، وَالْبَخِيلُ الْمَنَانُ

(360) From Mujahid Abu Al-Hajjaj, that the Prophet said, "Three will not find the fragrance of Paradise, while its fragrance can be found from a distance of five hundred years: The one disobedient to his parents, the addict to wine, and the stingy one who reminds others of his favors."

سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: «مَنْ بَاتَ فِي مِائَتِهِ سَبْعُ قَطْرَاتٍ مِنْ خَمْرٍ، لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ لَيْلَةً». قَالَ أَبُو صَالِحٍ: فَعَظُمْنَا ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَحَدَّثَنِي، فَقَالَ: «صَدَقَ أَبُو هُرَيْرَةَ، إِنْ مَاتَ فِي الْأَرْبَعِينَ لَيْلَةً، مَاتَ كَافِرًا بِاللَّهِ». فَعَظُمْنَا ذَلِكَ، ثُمَّ بَلَّغْنَا، عَنِ ابْنِ مَسْعُودٍ أَنَّهُ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: «أَجَلٌ، مَنْ شَرِبَهَا فَبَاتَ فِي مِائَتِهِ سَبْعُ

قَطْرَاتٍ مِنْهَا، لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً، وَمَنْ شَرِبَهَا حَتَّى يَتَرَوَى مِنْهَا ثَمَّ مَاتَ وَهِيَ فِي بَطْنِهِ، لَمْ يَثْبُ إِلَى اللَّهِ
«، لَقِيَ اللَّهَ كَعَابِدٍ وَتَنٍ

(361) I heard Abu Hurairah saying, "Whoever spends the night with seven drops of wine in his bladder, his prayer will not be accepted for forty nights." Abu Salih said: We considered that a serious matter, so I went to Ibn 'Abbas and narrated it to him. He said, "Abu Hurairah spoke the truth. If he dies within the forty nights, he dies as a disbeliever in Allah." We considered that a serious matter, then it reached us from Ibn Mas'ud that he was asked about that and said, "Yes, whoever drinks it and spends the night with seven drops of it in his bladder, his prayer will not be accepted for forty nights. Whoever drinks it until he is satisfied by it, then dies while it is in his stomach without repenting to Allah , he will meet Allah like the worshipper of an idol."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: «لَأَنْ أَزْنِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَشْرَبَ الْخَمْرَ، إِنَّهُ مَنْ سَكِرَ، يَغْنِي: تَرَكَ الصَّلَاةَ، وَمَنْ تَرَكَ
«الصَّلَاةَ فَلَا دِينَ لَهُ

(362) From 'Abdullah bin 'Amr, who said, "For me to commit adultery is more beloved to me than drinking wine. Indeed, whoever becomes intoxicated" - meaning: abandons prayer - "and whoever abandons prayer has no religion."

«سَمِعْتُ مُضْعَبَ بْنَ سَعْدٍ يُحَدِّثُ، عَنْ أَبِيهِ سَعْدٍ: «أَنَّ الْمُسْلِمَ يُطْبَعُ عَلَى كُلِّ طَبِيعَةٍ، غَيْرِ الْخِيَانَةِ وَالْكَذِبِ

(363) I heard Mus'ab bin Sa'd narrating from his father Sa'd, "The Muslim is molded upon every nature, except treachery and lying."

«عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ: «يُطْبَعُ الْمُؤْمِنُ عَلَى الْخَلَالِ كُلِّهَا، إِلَّا الْخِيَانَةَ وَالْكَذِبَ

(364) From Mus'ab bin Sa'd, from his father, who said, "The believer is molded upon all characteristics, except treachery and lying."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الْمُسْلِمُ (٢٩) يُطْبَعُ عَلَى كُلِّ طَبِيعَةٍ، إِلَّا الْخِيَانَةَ وَالْكَذِبَ

(365) From 'Abdullah, who said, "The Muslim is molded upon every nature, except treachery and lying."

عَنِ ابْنِ مَسْعُودٍ، قَالَ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: أَنْتَ عَدُوٌّ لِي، خَرَجَ مِنَ الْإِسْلَامِ». قَالَ: فَأَخْبَرَنِي أَبُو جُحَيْفَةَ، أَنَّهُ
«قَالَ: «إِلَّا مَنْ تَابَ

(366) From Ibn Mas'ud, who said, "If a man says to his brother, 'You are my enemy,' he has exited Islam." He said: Abu Juhaifah informed me that he said, "Except the one who repents."

«عَنْ مُضَعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: «الْمُؤْمِنُ يُطْبَعُ عَلَى كُلِّ خُلُقٍ، إِلَّا الْخِيَانَةَ وَالْكَذِبَ

(367) From Mus'ab bin Sa'd, from his father, who said, "The believer is molded upon every character, except treachery and lying."

«سَمِعْتُ عَبْدَ اللَّهِ، قَالَ: «كُفْرٌ بِاللَّهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ، كُفْرٌ بِاللَّهِ إِذَا ادَّعِيَ نَسَبٌ لَا يُعْرَفُ

(368) I heard 'Abdullah saying, "Disbelief in Allah is disassociating from lineage even if it is remote. Disbelief in Allah is claiming a lineage that is not known."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الْمُؤْمِنُ يُطَوَّى عَلَى كُلِّ خَلَةٍ، إِلَّا الْخِيَانَةَ وَالْكَذِبَ

(369) From 'Abdullah, who said, "The believer is molded upon every characteristic, except treachery and lying."

«عَنْ طَاوُسٍ، قَالَ: «يَا أَهْلَ الْعِرَاقِ أَنْتُمْ تَزْعُمُونَ أَنَّ الْحَجَّاجَ مُؤْمِنٌ؟»

(370 / 1) He said, "O people of Iraq, do you claim that Al-Hajjaj is a believer?"

«وَقَالَ مَنْصُورٌ عَنْ إِبْرَاهِيمَ: «كَفَى بِهِ عَمَى الَّذِي يَغْمَى عَلَيْهِ أَمْرُ الْحَجَّاجِ

(370 / 2) Mansur said: From Ibrahim, "Sufficient is the one who is blinded to the matter of Al-Hajjaj."

»[وَقَالَ مَنْصُورٌ، عَنْ إِبْرَاهِيمَ «وَذَكَرَ الْحَجَّاجَ، فَقَالَ: «أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ»]. [هود: ١٨]

(370 / 3) Mansur said: From Ibrahim, and he mentioned Al-Hajjaj, then said, "**{Unquestionably, the curse of Allah is upon the wrongdoers.}** [Hud: 18]"

«قَالَ عَبْدُ اللَّهِ: «الْمُؤْمِنُ يُطَوَّى عَلَى الْخِلَالِ كُلِّهَا، غَيْرَ الْخِيَانَةِ وَالْكَذِبِ

(371) 'Abdullah said, "The believer is molded upon all characteristics, except treachery and lying."

سَأَلْتُ أَبَا وَائِلٍ عَنْ رَجُلٍ يُغَيِّرُ اسْمَ أَبِيهِ فِي الدِّيْوَانِ، قَالَ عَبْدُ الرَّحْمَنِ: أَوْ نَحْوَ هَذَا، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ، أَوْ قَالَ:

«قَالَ (٣١) عَبْدُ اللَّهِ: «كَفَرَ بِاللَّهِ مَنْ ادَّعَى إِلَى نَسَبٍ لَا يُعْرَفُ، وَكَفَرَ بِاللَّهِ مَنْ تَبَرَّأَ مِنْ نَسَبٍ وَإِنْ دَقَّ

(372) I asked Abu Wa'il about a man who changes his father's name in the register. 'Abdur-Rahman said: Or something similar to this. He said: I heard 'Abdullah - or he said: 'Abdullah said, "Whoever claims a lineage that is not known has disbelieved in Allah , and whoever disassociates from a lineage, even if it is remote, has disbelieved in Allah."

«مَرَّ إِبْرَاهِيمُ النَّيْمِيُّ بِإِبْرَاهِيمَ النَّخَعِيِّ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ»

(373) Ibrahim At-Taymi passed by Ibrahim An-Nakha'i and greeted him, but he did not return his greeting.

«قَالَ سَعِيدُ بْنُ جُبَيْرٍ لِدَرٍّ: «يَا ذَرُّ مَا لِي أَرَاكَ كُلَّ يَوْمٍ تُجَدِّدُ دِينًا؟»

(374) Sa'id bin Jubair said to Dharr, "O Dharr, why do I see you innovating a religion every day?"

شَكَى ذَرُّ سَعِيدَ بْنَ جُبَيْرٍ إِلَى أَبِي الْبَخْتَرِيِّ الطَّائِيِّ، قَالَ: «مَرَرْتُ فَسَلَّمْتُ، فَلَمْ يَرُدَّ عَلَيَّ»، فَقَالَ أَبُو (۳۲) الْبَخْتَرِيِّ
«لِسَعِيدِ بْنِ جُبَيْرٍ، فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: «إِنَّ هَذَا يُجَدِّدُ فِي كُلِّ يَوْمٍ دِينًا، لَا وَاللَّهِ، لَا كَلِمَتُهُ أَبَدًا

(375) From Abu Al-Mukhtar, who said: Dharr complained to Abu Al-Bakhtari At-Ta'i about Sa'id bin Jubair. He said, "I passed by and greeted him, but he did not return my greeting." Abu Al-Bakhtari said to Sa'id bin Jubair, so Sa'id bin Jubair said, "Indeed, this one innovates a religion every day. No, by Allah, I will never speak to him."

عَنِ الشَّعْبِيِّ، قَالَ: «إِنَّمَا سُمُّوا أَصْحَابَ الْأَهْوَاءِ، لِإِنَّهُمْ يَهْوُونَ فِي النَّارِ

(376) From Ash-Sha'bi, who said, "They were only called the people of whims because they will fall into the Fire."

«رَأَى أَبُو قِلَابَةَ وَأَنَا مَعَ عَبْدِ الْكَرِيمِ، فَقَالَ: «مَا لَكَ وَلِهَذَا الْهُذَاءُ الْهُذَاءُ؟»

(377) Abu Qilabah saw me while I was with Abdul Kareem, so he said: "What do you have to do with this mockery (or ridicule)?"

عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: وَصَفَ ذُرَّ الْإِرْجَاءِ، وَهُوَ أَوَّلُ مَنْ تَكَلَّمَ فِيهِ. ثُمَّ قَالَ: «إِنِّي أَخَافُ أَنْ يُتَّخَذَ هَذَا دِينًا». قَالَ: «فَلَمَّا أَتَتْهُ الْكُتُبُ مِنَ الْأَفَاقِ، قَالَ: فَسَمِعْتُهُ يَقُولُ بَعْدُ: «وَهَلْ أَمْرٌ غَيْرُ هَذَا؟

(378) From Salamah bin Kuhail, who said: Dharr described irja', and he was the first to speak about it. Then he said, "I fear that this will be taken as a religion." He said: When the letters came to him from the outer regions, he said: I heard him saying afterwards, "Is there any matter other than this?"

كُنَّا جُلُوسًا فِي مَسْجِدِ بَنِي عَدِيٍّ، قَالَ: وَفِينَا أَبُو السَّوَّارِ الْعَدَوِيُّ، فَدَخَلَ مَعْبَدُ الْجَهَنِّيِّ مِنْ بَعْضِ الْأَبْوَابِ، فَقَالَ أَبُو السَّوَّارِ: «مَا أَذْخَلَ هَذَا مَسْجِدَنَا؟ لَا تَدْعُوهُ يُجَالِسُنَا، وَلَا تَدْعُوهُ يَجْلِسُ إِلَيْنَا». فَقَالَ بَعْضُ الْقَوْمِ: إِنَّمَا جَاءَ إِلَى قَرِيبَةٍ لَهُ مُعْتَكِفَةٍ فِي هَذِهِ الْقُبَّةِ، فَجَاءَ، فَدَخَلَ عَلَيْهَا، ثُمَّ خَرَجَ فَذَهَبَ

(379) We were sitting in the mosque of Banu 'Adi, and among us was Abu As-Sawwar Al-'Adawi. Ma'bad Al-Juhani entered from one of the doors. Abu As-Sawwar said, "What brought this one into our mosque? Do not let him sit with us, and do not let him sit next to us." Some of the people said, "He only came to visit a relative of his who is in seclusion in this chamber, so he came and entered upon her, then exited and left."

«قَالَ لِي سَعِيدُ بْنُ جُبَيْرٍ غَيْرَ سَائِلِهِ، وَلَا ذَاكِرًا لَهُ ذَلِكَ: «لَا تُجَالِسْ طَلْقًا

(380) Sa'id bin Jubair said to me without me asking him or mentioning that to him, "Do not sit with Talq."

«قَالَ إِبْرَاهِيمُ: «إِنَّ الْقَوْمَ لَمْ يُدْخَرْ عَنْهُمْ شَيْءٌ، فَحُبِّى لَكُمْ، بِفَضْلِ عِنْدَكُمْ

(381) Ibrahim said, " Indeed, nothing was withheld from the people (i.e., the Sahab) and then stored for you due to some virtue you possess.

كَانَ الْحَسَنُ يَقُولُ: «شَرُّ دَاءٍ خَالَطَ قَلْبًا»، يَغْنِي: الْهَوَى

(382) He said: Al-Hasan used to say, "The worst disease that mixes with the heart" - meaning: desires.

عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، قَالَ: «لَوْ انْتَهَيْتُ إِلَى هَذَا الْمَسْجِدِ وَهُوَ غَاصُّ بِأَهْلِهِ، مُفْعَمٌ مِنَ الرِّجَالِ، فَقِيلَ لِي: أَيُّ هَؤُلَاءِ أَحَيْرُ؟ لَقُلْتُ لِسَائِلِي: أَتَعْرِفُ أَنْصَحَهُمْ لَهُمْ؟ فَإِنْ عَرَفَهُ، عَرَفْتُ أَنَّهُ خَيْرُهُمْ. وَلَوْ انْتَهَيْتُ إِلَى الْمَسْجِدِ وَهُوَ غَاصُّ بِأَهْلِهِ، مُفْعَمٌ بِالرِّجَالِ، فَقِيلَ لِي: أَيُّ هَؤُلَاءِ شَرُّ؟ لَقُلْتُ لِسَائِلِي: أَتَعْرِفُ أَعَشَّهُمْ لَهُمْ؟ فَإِنْ عَرَفَهُ، عَرَفْتُ أَنَّهُ شَرُّهُمْ، وَمَا كُنْتُ أَشْهَدُ عَلَى خَيْرِهِمْ أَنَّهُ مُؤْمِنٌ مُسْتَكْمِلٌ الْإِيمَانَ، وَلَوْ شَهِدْتُ لَشَهِدْتُ أَنَّهُ فِي الْجَنَّةِ، وَمَا كُنْتُ لِأَشْهَدَ عَلَى شَرِّهِمْ أَنَّهُ مُنَافِقٌ بَرِيءٌ مِنَ الْإِيمَانِ، وَلَوْ شَهِدْتُ عَلَيْهِ بِذَلِكَ، شَهِدْتُ أَنَّهُ فِي النَّارِ، وَلَكِنِّي أَخَافُ عَلَى خَيْرِهِمْ، وَأَرْجُو لِشَرِّهِمْ، فَإِذَا أَنَا خِفْتُ عَلَى خَيْرِهِمْ، فَكَمْ عَسَى خَوْفِي عَلَى شَرِّهِمْ؟ وَإِذَا رَجَوْتُ لِشَرِّهِمْ، كَمْ رَجَائِي لِخَيْرِهِمْ؟ هَكَذَا السُّنَّةُ

(383) From Bakr bin 'Abdullah, who said, "If I came to this mosque while it was packed with its people, filled with men, and it was said to me: Which of these is the best? I would say to the one asking me: Do you know the most sincere of them to them? If he knew him, I would know that he is the best of them. If I came to the mosque while it was packed with its people, filled with men, and it was said to me: Which of these is the worst? I would say to the one asking me: Do you know the most deceptive of them to them? If he knew him, I would know that he is the worst of them. I would not testify for their best that he is a believer with complete faith, and if I testified, I would testify that he is in Paradise. I would not testify for their worst that he is a hypocrite free from faith, and if I testified to that about him, I would testify that he is in the Fire. Rather, I fear for their best and hope for their worst. If I fear for their best, how much more is my fear for their worst? If I hope for their worst, how much more is my hope for their best? This is the Sunnah."

عَنْ عَلْقَمَةَ، أَنَّهُ قَالَ لِأَصْحَابِهِ: «امْشُوا بِنَا نَزِدَادُ إِيمَانًا»، يَغْنِي: تَفَقُّهَا

(384) From 'Alqamah, that he said to his companions, "Let us go and increase in faith," meaning: in understanding.

قَالَ كَعْبٌ: «مَنْ أَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَسَمِعَ وَأَطَاعَ، فَقَدْ تَوَسَّطَ، وَمَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنْعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

(385) Ka'b said, "Whoever establishes prayer, gives zakah, and listens and obeys, he has taken a moderate course. Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah, he has completed faith."

«قَالَ سَلْمَانُ الْخَيْرِيُّ: «يَا ابْنَ أُمِّ حُجَيَّةَ، لَوْ (٣٦) تَقَطَّعَتْ أَعْضَاءُ مَا بَلَغْتَ الْإِيمَانَ

(386) Salman Al-Khair said, "O son of Umm Hujayyah, even if you were cut into pieces, you would not reach faith."

«خَرَجَ مُعَاذٌ فِي نَاسٍ، فَقَالَ: «اجْلِسُوا نُؤْمِنُ سَاعَةً، نَذْكُرُ اللَّهَ

(387) Mu'adh went out among some people and said, "Sit, let us have faith for an hour, remembering Allah."

عَنْ عَبْدِ اللَّهِ، قَالَ: «يَأْتِي الرَّجُلُ الرَّجُلَ لَا يَمْلِكُ لَهُ، وَلَا لِنَفْسِهِ صَرًّا وَلَا نَفْعًا، فَيُحْلِفُ لَهُ أَنَّكَ لَدَيْتَ وَدَيْتَ، وَلَعَلَّهُ أَنْ يُحْلِيَ مِنْهُ بِشَيْءٍ، فَيَرْجِعَ وَمَا مَعَهُ مِنْ دِينِهِ شَيْءٌ. ثُمَّ قَرَأَ عَبْدُ اللَّهِ: ﴿الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ، بَلِ اللَّهُ [يُزَكِّي مَنْ يَشَاءُ، وَلَا يُظْلَمُونَ فَتِيلًا، انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ، وَكَفَى بِهِ إِثْمًا مُبِينًا]﴾ [النساء: ٥٠

(388) From 'Abdullah, who said, "A man comes to another man who cannot benefit or harm himself or others, and he swears to him that he is such-and-such. Perhaps he will be adorned with something from him, and he returns with nothing of his religion. Then 'Abdullah recited: **{Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and they will not be wronged [even as much as] a hair's breadth. Look how they invent about Allah untruth, and sufficient is that as a manifest sin.}** [An-Nisa: 50]"

عَنْ عَبْدِ اللَّهِ، قَالَ: «إِنَّ الرَّجُلَ لَيُخْرِجُ مِنْ بَيْتِهِ وَمَعَهُ دِينُهُ، فَيَلْقَى الرَّجُلَ لَهُ إِلَيْهِ الْحَاجَةُ، فَيَقُولُ: إِنَّكَ لَذَيْتٌ وَذَيْتٌ، وَيُثْنِي عَلَيْهِ، وَعَسَى أَنْ لَا يَحِلَّ مِنْ حَاجَتِهِ (٣٧) شَيْءٌ، فَيَرْجِعَ قَدْ أَسَخَطَ اللَّهَ عَلَيْهِ، مَا مَعَهُ مِنْ دِينِهِ شَيْءٌ»

(389) From 'Abdullah, who said, "Indeed, a man may leave his house with his religion, then meet a man who needs something from him. He says, 'You are such-and-such,' and praises him. Perhaps he will not be adorned with anything from his need, and he returns having angered Allah against him, with nothing of his religion remaining."

وُجِدَ مَعَ قَائِمِ سَيْفِ رَسُولِ اللَّهِ ﷺ صَحِيفَةٌ مَقْرُونَةٌ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، أَشَدُّ النَّاسِ عَلَى اللَّهِ عَذَابًا، الْقَاتِلُ غَيْرَ قَاتِلِهِ، وَالضَّارِبُ غَيْرَ ضَارِبِهِ، وَمَنْ جَحَدَ غَيْرَ أَهْلٍ نِعْمَتِهِ فَقَدْ كَفَرَ بِمَا أَنْزَلَ اللَّهُ، وَمَنْ آوَى مُحَدِّثًا فَعَلَيْهِ
«لَعْنَةُ اللَّهِ وَغَضَبُهُ، وَلَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفٌ وَلَا عَدْلٌ»

(390) A scroll was found attached to the hilt of the sword of the Messenger of Allah ﷺ: "In the name of Allah, the Most Merciful, the Most Compassionate. The people who will receive the most severe punishment from Allah are: the one who kills other than his killer, the one who strikes other than his striker, and whoever denies the people of his favor has disbelieved in what Allah has revealed. Whoever shelters an innovator, upon him is the curse and anger of

Allah, and no obligatory or voluntary deed will be accepted from him on the Day of Resurrection."

عَنْ أَبِي ذَرٍّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزِمِي رَجُلٌ رَجُلًا بِالْفِسْقِ، وَلَا يَزِمِيهِ بِالْكُفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ»

(391) From Abu Dharr, that he heard the Messenger of Allah ﷺ saying, "No man accuses another man of wickedness or disbelief, except that it will rebound upon him if his companion is not like that."

عَنْ عِيْسَى بْنِ عَاصِمٍ الْأَسَدِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ إِلَى عَدِيٍّ: «أَمَّا بَعْدُ، فَإِنَّ الْإِسْلَامَ شَرَائِعُ، وَحُدُودٌ، وَسُنَنٌ، وَمَنْ اسْتَكْمَلَهَا اسْتَكْمَلَ الْإِيمَانَ، وَمَنْ لَمْ يَسْتَكْمِلْهَا لَمْ يَسْتَكْمِلِ الْإِيمَانَ، فَإِنْ أَعِشْتُ أَبَيَّنْهَا لَكُمْ، وَإِنْ أَمُتُ، فَقَوْلُ اللَّهِ مَا أَنَا عَلَى صُحْبَتِكُمْ بِحَرِيصٍ»

(392) From 'Isa bin 'Asim Al-Asadi, that 'Umar bin 'Abdul-'Aziz wrote to 'Adi: "To proceed, Islam is laws, limits, and practices. Whoever fulfills them completely has completed faith, and whoever does not fulfill them completely has not completed faith. If I live, I will clarify them for you, and if I die, by Allah, I am not eager for your companionship."

عَنْ حُذَيْفَةَ، قَالَ: «الْإِسْلَامُ ثَمَانِيَةُ أَشْهُمٍ: الْإِسْلَامُ سَهْمٌ، وَالصَّلَاةُ سَهْمٌ، وَالزَّكَاةُ سَهْمٌ، وَالْحَجُّ سَهْمٌ، وَرَمَضَانُ سَهْمٌ، وَالْجِهَادُ سَهْمٌ، وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ، وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ، وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ»

(393) From Hudhaifah, who said, "Islam is eight shares⁵³: Islam is one share, prayer is one share, zakah is one share, Hajj is one share, Ramadan is one share, jihad is one share, enjoining good is one share, and forbidding evil is one share. Whoever has no share has failed."

⁵³ Ibn Rajab said in Jami' al Uloom wal Hikam 1/101: And his saying: "Islam is an arrow" means: the two testimonies (of faith), because they are the sign of Islam, and through them a person becomes a Muslim.

جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعِنْدَهُ أَقْوَامٌ، فَتَحَطَّأَ إِلَيْهِ، فَمَنَعُوهُ، فَقَالَ: «دَعُوهُ». فَدَنَا حَتَّى جَلَسَ عِنْدَهُ، فَقَالَ: أَخْبِرْنِي بِشَيْءٍ حَفِظْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (٣٩) ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ»

(394) A man came to 'Abdullah bin 'Amr while people were with him. He stepped over to him, but they prevented him. He said, "Leave him." He approached until he sat with him and said, "Tell me something you memorized from the Messenger of Allah ﷺ." He said, "I heard the Messenger of Allah ﷺ saying: The Muslim is the one from whose tongue and hand the Muslims are safe, and the emigrant is the one who abandons what Allah has forbidden."⁵⁴

عَنْ حُذَيْفَةَ، قَالَ: «مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا، فَقَدْ خَلَعَ رِبْقَ الْإِسْلَامِ مِنْ عُنُقِهِ»

(395) From Hudhaifah, who said, "Whoever departs from the congregation by a hand-span has removed the collar of Islam from his neck."

⁵⁴ Ibn Rajab said in Fath al Bari 1/37: And as for the narration of "the Muslim," it implies limiting the Muslim to the one from whose tongue and hand the Muslims are safe. What is meant by that is the Muslim with complete Islam. So whoever the Muslims are not safe from his tongue and his hand, then perfect, obligatory Islam is negated from him, because the safety of Muslims from the tongue and hand of a person is obligatory. Harming a Muslim is forbidden by the tongue and by the hand. The harm of the hand is action, and the harm of the tongue is speech.

It is apparent that the Prophet ﷺ only described this in this hadith because the questioner was a Muslim who had already fulfilled the obligatory pillars of Islam for the sake of Allah ﷻ. He was only ignorant of the inclusion of this obligatory amount of the rights of the servants in Islam. So the Prophet ﷺ clarified for him what he was ignorant of.

His saying, "and the emigrant (muhajir) is the one who abandons what Allah has forbidden," so the basis of emigration (hijrah) is abandoning evil and distancing oneself from it for the sake of seeking goodness, loving it, and desiring it.

Emigration, when mentioned in an unrestricted sense in the Book and the Sunnah, refers to abandoning the land of polytheism (shirk) for the abode of Islam out of a desire to learn Islam and act upon it. If that is the case, then the basis of emigration is to abandon what Allah has forbidden of sins. This includes abandoning the land of polytheism out of a desire for the abode of Islam. Otherwise, merely abandoning the land of polytheism while persisting in sins is not a complete and perfect emigration. Rather, the complete and perfect emigration is abandoning what Allah has forbidden, and among that is abandoning the land of polytheism when one has the ability to do so.

عَنْ حُذَيْفَةَ، قَالَ: «الْإِسْلَامُ ثَمَانِيَةُ أَشْهُمٍ: الصَّلَاةُ سَهْمٌ، وَالْإِسْلَامُ سَهْمٌ، وَالزَّكَاةُ سَهْمٌ، وَصَوْمُ رَمَضَانَ سَهْمٌ، وَحُجُّ الْبَيْتِ سَهْمٌ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ سَهْمٌ، وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ، وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ، وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ»

(396) From Hudhaifah, who said, "Islam is eight shares: Prayer is one share, Islam is one share, zakah is one share, fasting Ramadan is one share, Hajj to the House is one share, jihad in the way of Allah is one share, enjoining good is one share, and forbidding evil is one share. Whoever has no share has failed."

«عَنْ حُذَيْفَةَ، قَالَ: «مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا، فَقَدْ فَارَقَ الْإِسْلَامَ»

(397) From Hudhaifah, who said, "Whoever departs from the congregation by a hand-span has departed from Islam."

قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، وَإِنْ شِئْتُمْ دَلَّلْتُكُمْ عَلَى أَمْرٍ إِنْ فَعَلْتُمُوهُ تَحَابَبْتُمْ». قَالُوا: أَجَلٌ. قَالَ: «أَفْشُوا السَّلَامَ بَيْنَكُمْ»

(398) The Messenger of Allah ﷺ said, "By the One in Whose Hand is my soul, you will not enter Paradise until you believe, and you will not believe until you love one another. If you wish, I will guide you to a matter which, if you do it, you will love one another." They said, "Yes." He said, "Spread the greetings of peace among yourselves."

«عَنْ قَسَامَةَ بْنِ زُهَيْرٍ، قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ»

(399) From Qasamah bin Zuhair, who said, "There is no faith for the one who has no trustworthiness, and there is no religion for the one who does not fulfill promises."

«عَنِ الْأَشْعَرِيِّ، قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ»

(400) From Al-Ash'ari, who said, "There is no faith for the one who has no trustworthiness, and there is no religion for the one who does not fulfill promises."

«إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ»

(401) I heard Anas saying that the Messenger of Allah ﷺ said, "There is no faith for the one who has no trustworthiness, and there is no religion for the one who does not fulfill promises."

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا، وَلَا رَضَدَنَا بِطَرِيقٍ»

(402) From 'Amr bin Shu'aib, from his father, from his grandfather, from the Prophet ﷺ, who said, "Whoever takes up arms against us is not one of us, and whoever lies in wait for us on the road [to rob] is not one of us."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ انْتَهَبَ أَوْ انْتَهَبَ نُهْبَةً، فَلَيْسَ مِنَّا»

(403) The Messenger of Allah ﷺ said, "Whoever plunders is not one of us."

عَنْ أَبِي مُوسَى: أَنَّهُ أُغْمِيَ عَلَيْهِ، فَبَكَثَ عَلَيْهِ أُمٌّ وَلَدِهِ. فَلَمَّا أَفَاقَ، قَالَ لَهَا: أَمَا بَلَغَكَ مَا قَالَ رَسُولُ اللَّهِ ؟ قَالَ: «فَسَأَلْتُهَا، فَقَالَتْ: قَالَ: «لَيْسَ مِنَّا مَنْ سَلَقَ، وَحَلَقَ، وَحَرَقَ»

(404) From Abu Musa: He fell unconscious and his concubine wept over him. When he regained consciousness, he said to her, "Has it not reached you what the Messenger of Allah said?" He said: I asked her and she said, "He said: He

who lacerates [his face], shaves [his head], and tears [his garment] is not one of us."

«عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ انْتَهَبَ نَهْبَةً فَلَيْسَ مِنَّا»

(405) The Messenger of Allah ﷺ said, "Whoever plunders is not one of us."

«عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَيْسَ، يَغْنِي مِنَّا، مَنْ حَلَقَ، وَخَرَقَ، وَسَلَقَ

(406) From Abu Musa, from the Prophet ﷺ, who said, "He who shaves [his head], tears [his garment], and wails, is not - meaning: one of us."

عَنِ الْقَرْعِ، قَالَ: لَمَّا ثَقُلَ أَبُو مُوسَى صَاحَتِ امْرَأَتُهُ. قَالَ: فَقَالَ لَهَا: أَمَا عَلِمْتَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: بَلَى، ثُمَّ سَكَتَتْ، فَلَمَّا مَاتَ، قِيلَ لَهَا: أَيُّ شَيْءٍ قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ «لَعَنَ مَنْ خَرَقَ، أَوْ حَلَقَ، أَوْ سَلَقَ»

(407) From Al-Qartha', who said: When Abu Musa was on his deathbed, his wife screamed. He said to her, "Do you not know what the Messenger of Allah ﷺ said?" She said, "Yes," then fell silent. When he died, it was said to her, "What did the Messenger of Allah ﷺ say?" She said, "The Messenger of Allah ﷺ cursed the one who tears [his garment], shaves [his head], or wails."

عَنْ أَبِي لَبِيدٍ، قَالَ: غَزَوْنَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ كَابِلَ، فَأَصَابَ النَّاسُ غَنَمًا فَأَنْتَهَبُوهَا، فَأَمَرَ عَبْدُ الرَّحْمَنِ مُنَادِيًا يُنَادِي: أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ انْتَهَبَ نَهْبَةً فَلَيْسَ مِنَّا»، فَرَدُّوا هَذِهِ الْغَنَمَ، فَرَدُّوهَا، فَقَسَمَهَا بَيْنَهُمْ بِالسُّوِّيَّةِ

(408) From Abu Labid, who said: We were on a military expedition with 'Abdur-Rahman bin Samurah to Kabul. The people acquired some sheep and

plundered them. 'Abdur-Rahman ordered someone to call out: I heard the Messenger of Allah ﷺ saying, "Whoever plunders is not one of us," so return these sheep. They returned them and he divided them equally among them.

«قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ انْتَهَبَ، أَوْ اسْتَلَبَ، أَوْ أَشَارَ بِالسَّلَاحِ

(409) From Qabus, from his father, who said: The Messenger of Allah ﷺ said, "Whoever plunders, robs, or points a weapon [at a Muslim] is not one of us."

قَالَ عُمَرُ بْنُ الْخَطَّابِ: «لَقَدْ هَمَمْتُ أَنْ أَبْعَثَ رَجُلًا إِلَى هَذِهِ الْأَمْصَارِ، فَلْيَنْظُرُوا إِلَى كُلِّ رَجُلٍ ذِي جَدَةٍ لَمْ يَحُجَّ،
فَيَضْرِبُوا عَلَيْهِمُ الْجَزْيَةَ، مَا هُمْ مُسْلِمِينَ، مَا هُمْ مُسْلِمِينَ»

(410) 'Umar bin Al-Khattab said, "I was determined to send a man to these cities to look at every well-off man who has not performed Hajj and impose the jizyah upon them. They are not Muslims, they are not Muslims."

«قَالَ عُمَرُ بْنُ الْخَطَّابِ: «لَوْ النَّاسُ تَرَكُوا الْحَجَّ لَقَاتَلْنَاهُمْ عَلَيْهِ، كَمَا نَقَاتِلُهُمْ عَلَى الصَّلَاةِ وَالزَّكَاةِ

(411) 'Umar bin Al-Khattab said, "If the people had abandoned Hajj, we would have fought them over it as we fight them over prayer and zakah."

«قَالَ عُمَرُ بْنُ الْخَطَّابِ: «مَنْ مَاتَ وَهُوَ مُوسِرٌ وَلَمْ يَحُجَّ، فَلْيُمِثَّ إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا

(412) 'Umar bin Al-Khattab said, "Whoever dies while well-off and did not perform Hajj, let him die, if he wishes, as a Jew or, if he wishes, as a Christian."

«عَنِ الْأَسْوَدِ أَنَّهُ قَالَ لِمَوْلَى لَهُ يُقَالُ لَهُ مِقْلَاصٌ: «لَإِنْ مِتَّ وَلَمْ (٤٦) تَحُجَّ، لَمْ أَصِلْ عَلَيْكَ

(413) From Al-Aswad, that he said to a freed slave of his called Miqlas, "If you die without performing Hajj, I will not pray over you."

«عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «لَوْ مَاتَ جَارٌ لِي لَمْ يَحُجَّ وَهُوَ مُوسِرٌ، لَمْ أُصَلِّ عَلَيْهِ»

(414) From Sa'id bin Jubair, who said, "If a neighbor of mine who was well-off died without performing Hajj, I would not pray over him."

عَنْ رَجُلٍ مَاتَ وَهُوَ مُوسِرٌ لَمْ يَحُجَّ؟، قَالَ ابْنُ أَبِي لَيْلَى: «إِنِّي لَأَرْجُو أَنْ حَجَّ عَنْهُ وَلِيُّهُ»، وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: «النَّارُ النَّارُ»، وَقَالَ عَبْدُ اللَّهِ بْنُ مَعْقِلٍ: «مَاتَ وَهُوَ لِلَّهِ عَاصٍ»

(415) I asked Sa'id bin Jubair, 'Abdur-Rahman bin Abi Layla, and Ibn Ma'qil about a man who died while well-off without performing Hajj. Ibn Abi Layla said, "Indeed, I hope if his guardian performs Hajj on his behalf..." Sa'id bin Jubair said, "The Fire, the Fire." 'Abdullah bin Ma'qil said, "He died while disobedient to Allah."

قَالَ النَّبِيُّ ﷺ: «مَنْ مَاتَ وَلَمْ يَحُجَّ، لَمْ يَمْنَعْهُ مِنْ ذَلِكَ مَرَضٌ حَاسِسٌ، أَوْ سُلْطَانٌ ظَالِمٌ، أَوْ حَاجَةٌ ظَاهِرَةٌ، فَلَيَمُتْ عَلَى أَيِّ حَالٍ، إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا»

(416) The Prophet ﷺ said, "Whoever dies without performing Hajj, not prevented from that by a restricting illness, an oppressive ruler, or an apparent need, let him die in any state he wishes - as a Jew or as a Christian."

عَنْ إِبْرَاهِيمَ، أَنَّ الْأَسْوَدَ قَالَ لِمَوْلَى لَهُ يُقَالُ لَهُ مِقْلَاصٌ، هُوَ مُوسِرٌ: «يَا مِقْلَاصُ أَتَحُجُّ؟ فَإِنْ لَمْ تَحُجَّ، لَمْ أُصَلِّ عَلَيْكَ»

(417) From Ibrahim, that Al-Aswad said to a freed slave of his called Miqlas, who was well-off, "O Miqlas, will you perform Hajj? For if you do not perform Hajj, I will not pray over you."

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَحُجَّ حَجَّةً، لَمْ يَمْنَعْهُ مِنْ ذَلِكَ حَاجَةٌ ظَاهِرَةٌ، أَوْ مَرَضٌ حَاسِسٌ، أَوْ سُلْطَانٌ ظَالِمٌ،
«فَلْيَمُتْ عَلَى أَيِّ حَالٍ: إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا

(418) The Messenger of Allah ﷺ said, "Whoever dies without performing the Hajj pilgrimage, not prevented from that by an apparent need, a restricting illness, or an oppressive ruler, let him die in any state: if he wishes, as a Jew, and if he wishes, as a Christian."

«عَنْ عُمَرَ، قَالَ: «مَنْ كَانَ ذَا يَسَارٍ فَمَاتَ وَلَمْ يَحُجَّ، فَلْيَمُتْ إِنْ شَاءَ يَهُودِيًّا، وَإِنْ شَاءَ نَصْرَانِيًّا

(419) From 'Umar, who said, "Whoever is well-off and dies without performing Hajj, let him die, if he wishes, as a Jew or, if he wishes, as a Christian."

عَنِ النَّبِيِّ ﷺ، قَالَ: «يُحْمَلُ النَّاسُ عَلَى الصَّرَاطِ يَوْمَ الْقِيَامَةِ، فَتَقَادَعُ بِهِمْ جَنَبَتَا الصَّرَاطِ تَقَادَعُ الْفِرَاشِ فِي النَّارِ،
فَيَنْجِي اللَّهُ بِرَحْمَتِهِ مَنْ يَشَاءُ». قَالَ: «ثُمَّ يُؤَدَّنُ لِلْمَلَائِكَةِ وَالنَّبِيِّينَ وَالشُّهَدَاءِ، أَنْ يَشْفَعُوا، فَيَشْفَعُونَ وَيُخْرِجُونَ،
«وَيَشْفَعُونَ وَيُخْرِجُونَ، وَيَشْفَعُونَ وَيُخْرِجُونَ مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً مِنْ إِيْمَانٍ

(420) From the Prophet ﷺ, who said, "The people will be carried over the Bridge on the Day of Resurrection, and its two sides will toss them about as moths fall into the Fire. Allah will save by His mercy whom He wills." He said, "Then the angels, prophets, and martyrs, , will be allowed to intercede. They will intercede and extract, intercede and extract, intercede and extract whoever had in his heart the weight of an atom of faith."

عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبٍ بْنِ خُمَاشَةَ، أَنَّهُ قَالَ: «إِنَّ الْإِيمَانَ يَزِيدُ وَيَنْقُصُ». فَقِيلَ لَهُ: وَمَا زِيَادَتُهُ وَنُقْصَانُهُ؟ قَالَ: «إِذَا ذَكَّرْنَا اللَّهَ، وَخَشَيْنَاهُ، فَذَلِكَ زِيَادَتُهُ، وَإِذَا غَفَلْنَا وَنَسِينَا وَضَيَّعْنَا، فَذَلِكَ نُقْصَانُهُ»

(٤٩).

(421 / 422) From Abu Ja'far Al-Khatmi, from his father, from his grandfather 'Umair bin Habib bin Khumasha, that he said, "Indeed, faith increases and decreases." It was said to him, "What is its increase and decrease?" He said, "When we remember Allah and fear Him, that is its increase. When we are heedless, forgetful, and neglectful, that is its decrease."

كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِأَصْحَابِهِ: «هَلُمُّوا نَزِدَادُ إِيْمَانًا»، فَيَذْكُرُونَ اللَّهَ

(423) 'Umar bin Al-Khattab used to say to his companions, "Come, let us increase in faith," and they would remember Allah .

أَبَا الدَّرْدَاءِ قَالَ: «إِنَّ مِنْ فِفْهِ الْعَبْدِ أَنْ يَعْلَمَ مَا زَادَ مِنْ إِيْمَانِهِ وَمَا نَقَصَ مِنْهُ، وَإِنَّ مِنْ فِفْهِ الْعَبْدِ أَنْ يَعْلَمَ أَمْرُ دَادَ هُوَ أَمْ مُنْتَقِصٌ، وَإِنَّ مِنْ فِفْهِ الْعَبْدِ أَنْ يَعْلَمَ نَزَغَاتِ الشَّيْطَانِ أَنْ تَأْتِيَهُ

(424) Abu Ad-Darda' said, "Part of a servant's understanding is to know what increases his faith and what decreases it. Part of a servant's understanding is to know whether he is increasing or decreasing. Part of a servant's understanding is to recognize the whispers of Satan when they come to him."

عَنْ عَبْدِ اللَّهِ، قَالَ: «لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ إِيْمَانٍ

(425) From 'Abdullah, who said, "No one will enter Paradise with an atom's weight of arrogance in his heart, and no one will enter the Fire with an atom's weight of faith in his heart."

قَالَ مُعَاذُ بْنُ جَبَلٍ: «اجْلِسْ (٥٠) نُوْمِنُ سَاعَةً». يَعْني: تَذْكُرُ اللَّهَ

(426) Mu'adh bin Jabal said, "Sit, let us have faith for an hour," meaning: remember Allah .

عَنْ حُذَيْفَةَ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ، حَدَّثَنَا: «أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ، وَنَزَلَ الْقُرْآنُ، فَتَعَلَّمُوا مِنَ الْقُرْآنِ، وَتَعَلَّمُوا مِنَ السُّنَّةِ»، ثُمَّ حَدَّثَنَا عَنْ رَفْعِهَا، فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُنَزَعُ الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظِلُّ أَثَرُهَا كَأَثَرِ الْمَجْلِ، كَجَفْرِ دَخَرَجْتَهُ عَلَى رِجْلِكَ، تَرَاهُ مُنْتَبِهًا، وَلَيْسَ فِيهِ شَيْءٌ». قَالَ: ثُمَّ أَخَذَ حُذَيْفَةُ حَصًا فَدَخَرَجَهُ عَلَى سَاقِهِ، قَالَ: «فَيُصْبِحُ النَّاسُ يَتَبَايَعُونَ، لَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ، حَتَّى يُقَالَ: إِنَّ فِي بَنِي فَلَانٍ كَانَ رَجُلٌ أَمِينٌ، وَحَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجْلَدَهُ، وَأَعْقَلَهُ، وَأَظْرَفَهُ وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ حَزْدٍ مِنْ إِيْمَانٍ، وَلَقَدْ أَتَى عَلَيَّ حِينٌ وَمَا أَبَالِي أَيْكُمْ بَايَعْتُ، لِأَنَّ كَانَ مُسْلِمًا لَيَرُدَّنَّهُ عَلَيَّ إِسْلَامُهُ، وَلَوْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا لَيَرُدَّنَّهُ عَلَيَّ» (٥١) سَاعِيهِ، فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ لِأُبَايِعَ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا

(427) From Hudhaifah, who said: The Messenger of Allah ﷺ told us two things. I have seen one of them and I am waiting for the other. He told us, "Trustworthiness descended into the depths of men's hearts, and the Qur'an was revealed. They learned from the Qur'an and learned from the Sunnah." Then he told us about its removal, saying, "A man will sleep a sleep, and trustworthiness will be taken from his heart, leaving its trace like a trace of a black spot. Then a man will sleep a sleep, and trustworthiness will be taken from his heart, leaving its trace like a blister, as if you rolled an ember onto your foot and you see it swollen, but there is nothing in it." Hudhaifah said: Then he took a pebble and rolled it over his leg. He said, "Then the people will engage

in transactions, and hardly anyone will fulfill the trust, until it will be said: Among the sons of so-and-so there was a trustworthy man. And it will be said about a man: How strong, intelligent, and noble he is! While he does not have an atom's weight of faith in his heart. Indeed, there came upon me a time when I did not care which of you I made a transaction with. If he was a Muslim, his Islam would make him fulfill it, and if he was a Jew or Christian, his supervisor would make him fulfill it. As for today, I would not make a transaction with any of you except so-and-so and so-and-so."⁵⁵

شَهِدْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَشْفَعُ الْأَنْبِيَاءُ فِي كُلِّ مَنْ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا، لِيُخْرِجُوهُمْ مِنْهَا، ثُمَّ يَتَحَنَّنُ اللَّهُ بِرَحْمَتِهِ عَلَى مَنْ فِيهَا، فَمَا يَثْرُكُ فِيهَا عَبْدًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِبْرِيمَانَ (٥٢) إِلَّا أَخْرَجَهُ مِنْهَا

(428) I witnessed Abu Sa'id Al-Khudri saying: I heard the Messenger of Allah صلی اللہ علیہ وسلم saying, "The prophets will intercede for everyone who testified that there is no deity worthy of worship except Allah sincerely, to bring them out of it [the Fire]. Then Allah will have compassion with His mercy upon those in it, and

⁵⁵ Abu Ubayd said in Gharib al Hadith: Al-Asma'i and others said: The core of men's hearts. The core (jathr) is the root of everything. [Zuhayr said: (in al-Tawil meter) And two ears in which nobility is recognized ... down to a core (jathr) with polished, sharpened hooves. He means the horn of a cow that he described.] Abu Amr said: It is al-jithr with a kasrah, while al-Asma'i says: It is with a fathah. And his saying: Like the trace of al-wakt. Al-wakt is the trace of a small thing from it. Al-Asma'i said: It is said about unripe dates when ripening begins to appear in them: unripe dates (busr) muwakkat. As for al-majl, it is the trace of work on the palm when a person works with it until its skin becomes thick. It is said: I worked (majaltu) his hand, and it became worked (majilat), two dialects. As for al-muntabir, it is al-mutanaffit (swollen). And his saying: A time has come upon me when I do not care which of you I pledged allegiance to. Many people interpreted it as referring to the pledge of allegiance for the caliphate, but this is an error in interpretation. How can it be about the pledge of allegiance for the caliphate when he says: If he is a Jew or a Christian, his collector (sa'i) will bring him back to me? Can a Jew or a Christian be given the pledge of allegiance for the caliphate? Moreover, it was not permissible for him to give the pledge of allegiance to everyone and make him a caliph while he does not see or approve of anyone after Umar. So how can this be interpreted about him? Rather, his view in this is that he meant the pledge of allegiance for buying and selling. He only mentioned trustworthiness and that it has disappeared from people. He says: I do not trust anyone today [to entrust him] with buying or selling, except so-and-so and so-and-so, referring to the lack of trustworthiness among people. And his saying: His collector (sa'i) will bring him back to me, meaning the governor over him. He says: He will give me justice from him even if he has no Islam. And everyone who is in charge of something over a people is a collector (sa'i) over them. This is most often said about the collectors of charity (sadaqah): they are the collectors (su'at).

He will not leave in it any servant who has an atom's weight of faith in his heart, except that He will bring him out of it."

ثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ يَقُولُ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً، ثُمَّ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ مِثْقَالَ ذَرَّةٍ

(429) Anas bin Malik narrated to us that the Prophet ﷺ said, "Whoever said, 'There is no deity worthy of worship except Allah,' and had good in his heart equivalent to the weight of a grain of barley will come out of the Fire. Then whoever said, 'There is no deity worthy of worship except Allah,' and had good in his heart equivalent to the weight of a grain of wheat will come out of the Fire. Then whoever said, 'There is no deity worthy of worship except Allah,' and had good in his heart equivalent to the weight of an atom will come out of the Fire."

رَأَى حُجْرُ بْنُ عَدِيٍّ ابْنًا لَهُ يَتَهَاوَنُ بِالْوُضُوءِ، فَقَالَ: «هَاتِ الصَّحِيفَةَ. هَذَا مَا حَدَّثَنَا عَلَى أَنَّ الْوُضُوءَ نِصْفُ (٥٣) الْإِيمَانِ

(430) Hujr bin 'Adi saw his son neglecting ablution, so he said, "Bring the scroll. This is what we were told, that ablution is half of faith."

عَنْ غُلَامٍ لِحُجْرِ الْكِنْدِيِّ: أَنَّ حُجْرًا رَأَى ابْنًا لَهُ خَرَجَ مِنَ الْغَائِطِ وَلَمْ يَتَوَضَّأْ، فَقَالَ: يَا غُلَامُ نَاوِلْنِي الصَّحِيفَةَ مِنَ الْكُؤَةِ، سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: «الْوُضُوءُ نِصْفُ الْإِيمَانِ

(431) From a servant of Hujr Al-Kindi: Hujr saw his son coming out from relieving himself without performing ablution. He said, "O boy, hand me the scroll from the niche." I heard 'Ali bin Abi Talib saying, "Ablution is half of faith."

عَنْ جُنْدُبٍ، قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ (٥٤) فِثْيَانٌ حَزَّاءُونَ، فَيُعَلِّمُنَا الْإِيمَانَ، ثُمَّ يُعَلِّمُنَا الْقُرْآنَ، فَازْدَدْنَا بِهِ
«إِيمَانًا»

(432) From Jundub, who said, "We were with the Messenger of Allah ﷺ and we were young men. He would teach us faith, then he would teach us the Qur'an, and we increased in faith through it."

«نَا عَلَيَّ: «أَنَّ الطُّهُورَ شَطْرُ الْإِيمَانِ

(433) 'Ali narrated to us, "Purification is half of faith."

رَأَى عَبْدُ اللَّهِ بْنُ عُثْبَةَ رَجُلًا يَصْنَعُ شَيْئًا مِنْ زِيِّ الْعَجَمِ، فَقَالَ: «لَيَتَّقِي رَجُلٌ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا، وَهُوَ لَا
«يَشْعُرُ»

(434) 'Abdullah bin 'Utbah saw a man doing something from the attire of the non-Arabs, so he said, "Let a man fear being a Jew or a Christian while he does not realize it."

عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا، طُبِعَ عَلَى
«قَلْبِهِ»

(435) From Abu Al-Ja'd Ad-Damri, who had companionship [with the Prophet], who said: The Messenger of Allah ﷺ said, "Whoever abandons three Friday prayers out of negligence, a seal will be placed on his heart."

«قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا تَهَاوُنًا بِهَا مِنْ غَيْرِ عَذْرِ طُبِعَ عَلَى قَلْبِهِ، وَجُعِلَ قَلْبُهُ قَلْبَ مُنَافِقٍ

(436) The Messenger of Allah ﷺ said, "Whoever abandons the Friday prayer three times out of negligence, without an excuse, a seal will be placed on his heart, and his heart will be made the heart of a hypocrite."

«عَنِ ابْنِ عَبَّاسٍ، قَالَ: «مَنْ تَرَكَ أَرْبَعَ جُمُعٍ مُتَوَالِيَاتٍ مِنْ غَيْرِ عَذْرِ فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ

(437) From Ibn 'Abbas, who said, "Whoever abandons four consecutive Friday prayers without an excuse has thrown Islam behind his back."

عَنْ عَبْدِ اللَّهِ، قَالَ: «إِذَا أَذْنَبَ الرَّجُلُ الذَّنْبَ نُكِتَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءٌ، فَإِذَا أَذْنَبَ الذَّنْبَ نُكِتَ فِي قَلْبِهِ نُكْتَةٌ (٥٦)
«سَوْدَاءٌ أُخْرَى، حَتَّى يَكُونَ قَلْبُهُ لَوْنُ الشَّاةِ الرَّبْدَاءِ

(438) From 'Abdullah, who said, "When a man commits a sin, a black spot is written on his heart. If he commits another sin, another black spot is written on his heart until his heart becomes the color of a speckled sheep."

«عَنْ أَبِي عُبَيْدَةَ بْنِ حُدَيْفَةَ، عَنْ أَبِيهِ، قَالَ: «لَيَتَّقِي أَحَدُكُمْ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَعْلَمُ

(439) From Abu 'Ubaidah bin Hudhaifah, from his father, who said, "Let one of you fear being a Jew or a Christian while he does not know."

كَانَ عَلَيَّ بْنُ أَبِي طَالِبٍ يَقُولُ: «إِنَّ الْإِيمَانَ يَبْدُو لَمْطَةً بَيْضَاءَ فِي الْقَلْبِ، كُلَّمَا زَادَ الْإِيمَانُ زَادَ الْبَيَاضُ، فَإِذَا اسْتَكْمَلَ الْإِيمَانُ ابْيَضَّ الْقَلْبُ، وَإِنَّ التَّفَاقُ يَبْدُو لَمْطَةً سَوْدَاءَ فِي الْقَلْبِ، كُلَّمَا زَادَ التَّفَاقُ زَادَ السَّوَادُ، فَإِذَا اسْتَكْمَلَ التَّفَاقُ اسْوَدَّ الْقَلْبُ كُلُّهُ، وَإِيمُ اللَّهِ، وَإِيمُ اللَّهِ، لَوْ شَقَقْتُمْ عَنْ قَلْبِ مُؤْمِنٍ لَوَجَدْتُمُوهُ أَبْيَضَ، وَلَوْ شَقَقْتُمْ عَنْ قَلْبِ مُنَافِقٍ لَوَجَدْتُمُوهُ أَسْوَدَ

(440) 'Ali bin Abi Talib used to say, "Indeed, faith begins as a white speck in the heart. Every time faith increases, the whiteness increases. When faith is

completed, the heart becomes completely white. Hypocrisy begins as a black speck in the heart. Every time hypocrisy increases, the blackness increases. When hypocrisy is completed, the entire heart becomes black. By Allah, by Allah, if you were to cut open the heart of a believer, you would find it white. If you were to cut open the heart of a hypocrite, you would find it black."

قَالَ ابْنُ عَبَّاسٍ: «مَنْ تَرَكَ الْجُمُعَةَ أَرْبَعَ جُمُعٍ، وَلَمْ يَقُلْ رَوْحُ: جُمِعَ مُتَوَالِيَاتٍ «مِنْ غَيْرِ عُذْرٍ، فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ»

(441) Ibn 'Abbas said, "Whoever abandons the Friday prayer four times" - and Rawh did not say: consecutive times - "without an excuse has thrown Islam behind his back."

قَالَ عَبْدُ اللَّهِ بْنُ عُثْبَةَ: «لَيْتَنِي أَحَدُكُمْ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَشْعُرُ». قَالَ مُحَمَّدٌ: فَظَنَنْتُهُ أَنَّهُ أَخَذَهَا [مِنْ هَذِهِ الْآيَةِ: (وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ) - [المائدة: ٥١]

(442) 'Abdullah bin 'Utba said, "Let one of you fear being a Jew or a Christian while he does not realize it." Muhammad said: I thought he derived it from this verse: {**And whoever allies with them among you - then indeed, he is [one] of them.**} [Al-Ma'idah: 51]

«عَنِ ابْنِ عَبَّاسٍ، قَالَ: «مَنْ تَرَكَ أَرْبَعَ جُمُعٍ مِنْ غَيْرِ عُذْرٍ، فَقَدْ نَبَذَ الْإِسْلَامَ وَرَاءَ ظَهْرِهِ»

(443) He said, "Whoever abandons four Friday prayers without an excuse has thrown Islam behind his back."

قَالَ ابْنُ مَهْدِيٍّ: ابْنُ أَبِي أُسَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَارٍ مِنْ غَيْرِ عَذْرِ» قَالَ ابْنُ مَهْدِيٍّ: مِنْ غَيْرِ ضَرُورَةٍ، «طُبِعَ عَلَى قَلْبِهِ». قَالَ ابْنُ مَهْدِيٍّ: «طَبَعَ اللَّهُ عَلَى قَلْبِهِ»

(444) Ibn Mahdi said: Ibn Abi Usaid, from 'Abdullah bin Abi Qatadah, from Jabir bin 'Abdullah, that the Messenger of Allah ﷺ said, "Whoever abandons the Friday prayer three times without an excuse..." Ibn Mahdi said: without necessity, "...a seal will be placed on his heart." Ibn Mahdi said: "Allah will place a seal on his heart."

«عَلَيْهِ السَّلَامُ قَالَ ابْنُ أَبِي مُلَيْكَةَ: «إِنَّ فَهْدَانَ يَزْعُمُ أَنَّهُ يَشْرَبُ الْخَمْرَ، وَيَزْعُمُونَ أَنَّ إِيْمَانَهُ عَلَى إِيْمَانِ جِبْرِيلَ وَمِيكَائِيلَ

(445) Ibn Abi Mulaykah said, "Fahdan claims that he drinks wine, and they claim that his faith is like the faith of Gabriel and Michael."

كُنْتُ مَعَ مَيْمُونٍ يَوْمًا، فَمَرَّ بِجُؤَيْرِيَّةٍ وَهِيَ تَضْرِبُ بِدَفٍّ وَتَقُولُ: وَهَلْ عَلَى مَنْ قَوْلٍ قُلْتُهُ مِنْ كَبِيرَةٍ؟، فَقَالَ مَيْمُونٌ: «أَتَرُونَ إِيْمَانَ هَذِهِ مِثْلَ إِيْمَانِ مَرْيَمَ ابْنَةِ عِمْرَانَ صَلَّى اللَّهُ عَلَيْهَا؟ وَالْحَيْبَةُ لِمَنْ قَالَ: إِيْمَانُهُ كإِيْمَانِ جِبْرِيلَ

(446) I was with Maymun one day, and he passed by a slave girl striking a tambourine and saying, "Is there any major sin in what I said?" Maymun said, "Do you think the faith of this one is like the faith of Maryam, daughter of 'Imran, may Allah's peace be upon her? Disappointment is for the one who says: His faith is like the faith of Gabriel ."

رَأَيْتُ عِنْدَ مَيْمُونِ بْنِ مِهْرَانَ رَجُلًا مِنْ بَنِي أَسَدٍ أَعْمَى مَجْدُومًا، وَالذُّبَابُ يَقَعُ عَلَيْهِ، ثُمَّ يَقَعُ عَلَى مَيْمُونٍ، فَقَالَ لِمَيْمُونٍ: أَفَرَأَ لَنَا سُورَةً وَفَسَّرَهَا يَا أَبَا أَيُّوبَ. فَقَرَأَ: إِذَا الشَّمْسُ كُوِّرَتْ حَتَّى بَلَغَ: «إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطَاعٍ ثَمَّ أَمِينٍ». [التكوير: ٢٠]، قَالَ: «ذَلِكَ جِبْرِيلُ، وَحَيْبَةُ لِمَنْ زَعَمَ أَنَّ إِيْمَانَهُ كإِيْمَانِ جِبْرِيلَ»

(447) I saw with Maymun bin Mihran a man from Banu Asad who was blind and afflicted with leprosy, and flies would land on him, then land on Maymun. He said to Maymun, "Recite a chapter for us and explain it, O Abu Ayyub." He recited: **{When the sun is wrapped up...}** until he reached: **{Indeed, it is the word of a noble Messenger. [One] possessed of power and with the Owner of the Throne, secure [in position]. Obeyed there [in the heavens] and trustworthy.}** [At-Takwir: 20-21] He said, "That is Gabriel . Disappointment is for the one who claims that his faith is like the faith of Gabriel."

«قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: «وَيَأْتِي عَلَى النَّاسِ زَمَانٌ يَجْتَمِعُونَ فِي مَسَاجِدِهِمْ يَقْرَأُونَ الْقُرْآنَ، لَيْسَ فِيهِمْ مُؤْمِنٌ

(448) 'Abdullah bin 'Umar said, "There will come upon the people a time when they will gather in their mosques, reciting the Qur'an, with not a single believer among them."

«عَنْ حُذَيْفَةَ، قَالَ: «إِنَّ الرَّجُلَ لَيُصْبِحُ بَصِيرًا، وَيُمْسِي مَا يَنْظُرُ بِشَفْرِ

(449) From Hudhaifah, who said, "Indeed, a man may be insightful in the morning, then in the evening he does not see with a blade."

«قَالَ حُذَيْفَةُ: «إِنَّ الرَّجُلَ لَيُصْبِحُ بَصِيرًا، ثُمَّ يُمْسِي وَمَا يَنْظُرُ بِشَفْرِ

(450) Hudhaifah said, "Indeed, a man may be insightful in the morning, then in the evening he does not see with a blade."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: «مَا أَحِبُّ أَنْ أَخْلِفَ كَافِرًا، (٦١) وَلَا أُصْبِحَ كَافِرًا، وَلَا أُمْسِيَ كَافِرًا

(451) From Abu Hurairah, who said, "I do not like to swear that I am a disbeliever, nor that I will be a disbeliever in the morning or evening."

قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَمْسَكَ اللَّهُ الْقَطَرَ عَنِ النَّاسِ سَبْعَ سِنِينَ ثُمَّ أَرْسَلَهُ، لَأَصْبَحَتْ طَائِفَةٌ بِهِ كَافِرِينَ، يَقُولُونَ: «مُطِرْنَا بِنُوءِ الْمَجْدَحِ»

(452) The Messenger of Allah ﷺ said, "If Allah were to withhold rain from the people for seven years, then send it, a group of them would become disbelievers in the morning, saying: We have been given rain by the rising of such-and-such star."

«عَنِ ابْنِ عُمَرَ، قَالَ: «لَا يَبْلُغُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعُدَّ النَّاسَ حَفَقَى فِي دِينِهِمْ

(453) From Ibn 'Umar, who said, "A servant does not reach the reality of faith until he considers the people foolish in their religion."

عَنْ عَمَارٍ، قَالَ: «ثَلَاثٌ مَنْ جَمَعَهُنَّ جَمَعَ الْإِيمَانَ: الْإِنْصَافُ مِنْ نَفْسِهِ، (٦٢) وَالْإِنْفَاقُ مِنَ الْإِفْتَارِ، وَبَذْلُ السَّلَامِ لِلْعَالَمِ»

(454) From 'Ammar, who said, "Three qualities, whoever combines them has combined faith: being just with oneself, spending in times of hardship, and spreading greetings of peace to the world."

عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أُعْطِيَ لِلَّهِ، وَمَنْعَ لِلَّهِ، وَأَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَنْكَحَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

(455) The Messenger of Allah ﷺ said, "Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, withholds for the sake of Allah, and marries for the sake of Allah has completed faith."⁵⁶

«عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَحَبَّ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ، فَلْيُحِبِّ الْمَرْءَ، لَا يُحِبُّهُ إِلَّا لِلَّهِ

(456) From the Prophet ﷺ, who said, "Whoever would like to find the taste of faith, let him love a person only for the sake of Allah."

» عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَحَبَّ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ، فَلْيُحِبِّ الْمَرْءَ، لَا يُحِبُّهُ إِلَّا لِلَّهِ

(457) From the Prophet ﷺ, who said, "Whoever would like to find the taste of faith, let him love a person only for the sake of Allah ."

عَنْ كَعْبٍ، قَالَ: «مَنْ أَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

(458) From Ka'b, who said, "Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has completed faith."

⁵⁶ Ibn Rajab said in Jami' al Uloom Wal Hikam 213: The meaning of this is that when all the movements of the heart and limbs are for Allah, then the servant's faith becomes complete, both outwardly and inwardly. The righteousness of the movements of the heart necessarily leads to the righteousness of the movements of the limbs. When the heart is righteous and contains nothing but the will of Allah and the will of what He wants, the limbs will only be motivated towards what Allah wants. They will hasten to what pleases Him and refrain from what He dislikes and from what may be disliked by Him, even if they are not certain about it.

Al-Hasan said: I do not look with my eyes, speak with my tongue, strike with my hand, or rise upon my feet until I consider whether it is an act of obedience or disobedience. If it is obedience, I proceed, and if it is disobedience, I refrain.

Muhammad bin al-Fadl al-Balkhi said: I have not taken a step for other than Allah ﷻ for forty years. It was said to Dawud al-Ta'i: Why don't you move from the shade to the sun? He said: These are steps that I do not know how they will be recorded.

When the hearts of these people became righteous and contained no will other than the will of Allah ﷻ, their limbs became righteous and did not move except for Allah ﷻ and for what pleases Him. And Allah the Exalted knows best.

عَنْ كَعْبٍ، قَالَ: "مَنْ أَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَسَمِعَ وَأَطَاعَ، فَقَدْ تَوَسَّطَ الْإِيمَانَ، وَمَنْ أَحَبَّ فِي اللَّهِ، وَأَبْغَضَ فِي اللَّهِ، وَأَعْطَى لِلَّهِ، وَمَنْعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

(459) From Ka'b, who said, "Whoever establishes prayer, gives zakah, listens and obeys, he has taken a moderate course in faith. Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has completed faith."

«عَنْ أَنَسٍ، قَالَ: مَا خَطَبَ النَّبِيُّ ﷺ، إِلَّا قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

(460) From Anas, who said: The Prophet ﷺ never delivered a sermon without saying, "There is no faith for the one who has no trustworthiness, and there is no religion for the one who does not fulfill promises."

" عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكَرِيَّا، قَالَ: بَلَغَنِي أَنَّ الرَّجُلَ إِذَا رَأَى بِشَيْءٍ مِنْ عَمَلِهِ، أَحْبَطَ اللَّهُ مَا كَانَ قَبْلَ ذَلِكَ

(461) From 'Abdullah bin Abi Zakariyya, who said: It has reached me that if a man is pleased with something from his deeds, Allah nullifies what was before that.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّهُ رَأَى فِي يَدِ رَجُلٍ حَلَقَةً مِنْ صُفْرِ، قَالَ: فَقَالَ: «مَا هَذِهِ؟» قَالَ: مِنَ الْوَاهِنَةِ، قَالَ: فَقَالَ: «أَمَّا إِنَّهَا لَنْ تَزِيدَكَ إِلَّا وَهْنًا، وَلَوْ مِثْرًا وَأَنْتَ تَرَى أَنَّهَا نَافِعَتُكَ، لَمِثَّ عَلَى غَيْرِ مِلَّةِ الْفِطْرَةِ

(462) From Al-Hasan, from 'Imran bin Husain: He saw a copper ring on a man's hand. He said, "What is this?" He said, "It is for weakness." He said, "Indeed, it will only increase you in weakness. If you had died while believing it benefits you, you would have died upon other than the natural disposition (fitrah)."

عَنْ أَبِي ظَبْيَانَ، أَنَّ حُدَيْفَةَ دَخَلَ عَلَى رَجُلٍ يَعْوُدُهُ، فَرَأَاهُ قَدْ جَعَلَ فِي عَضِدِهِ خَيْطًا قَدْ رُقِيَ فِيهِ، قَالَ: فَقَالَ: «مَا هَذَا؟» قَالَ: مِنَ الْحُمَّى. فَقَامَ غَضَبَانِ، وَقَالَ: «لَوْ مِتُّ، مَا صَلَّيْتُ عَلَيْكَ»

(463) From Abu Dhabyan, that Hudhaifah entered upon a man to visit him in his illness and saw that he had put a string on his upper arm for which an incantation had been done. He said, "What is this?" He said, "For fever." He stood up angry and said, "If you had died, I would not have prayed over you."

عَنْ جَابِرِ بْنِ سَمُرَةَ: «أَنَّ رَجُلًا قَتَلَ نَفْسَهُ، فَلَمْ يُصَلِّ عَلَيْهِ النَّبِيُّ ﷺ»

(464) From Jabir bin Samurah: A man killed himself, and the Prophet ﷺ did not pray over him.⁵⁷

عَنْ زَيْدِ بْنِ خَالِدٍ (٦٦) الْجُهَنِيِّ: أَنَّ رَجُلًا مِنْ أَشْجَعٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ تُوُفِّيَ يَوْمَ حَيْبَرَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَتَغَيَّرَ وَجْهُ النَّاسِ لِذَلِكَ، فَقَالَ: «لِأَنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ». فَفَتَّشْنَا مَتَاعَهُ، فَوَجَدْنَا فِيهِ خَرَزًا مِنْ خَرَزِ يَهُودَ، مَا تُسَاوِي دِرْهَمَيْنِ

(465) From Zaid bin Khalid Al-Juhani: A man from Ashja', one of the companions of the Prophet ﷺ, died on the day of Khaibar. That was mentioned to the Prophet ﷺ and he said, "Pray over your companion." The faces of the people changed because of that. He said, "Your companion embezzled in the path of Allah." We searched his belongings and found some beads from the beads of the Jews that were not worth two dirhams.

⁵⁷ Al Tirmidhi comments on this report saying: "This is a good hadith. The scholars differed regarding this. Some of them said that the funeral prayer should be offered for everyone who prayed towards the qiblah and for the one who killed himself. This is the opinion of Sufyan al-Thawri and Ishaq. Ahmad said that the imam should not pray over the one who killed himself, but others besides the imam may pray over him.

زَيْدُ بْنُ خَالِدٍ الْجُهَنِيُّ، يُحَدِّثُ: أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ تُوَفِّيَ يَوْمَ خَيْبَرَ، وَأَنْتَهُمْ ذَكَرُوهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَتَغَيَّرَتْ وُجُوهُ النَّاسِ لِذَلِكَ، فَلَمَّا رَأَى الَّذِي بِهِمْ، قَالَ: «إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ». فَفَقَّشْنَا مَتَاعَهُ، فَوَجَدْنَا خَرَزًا مِنْ خَرَزِ الْيَهُودِ، وَاللَّهِ إِنْ يُسَاوِي دِرْهَمَيْنِ

(466) Zaid bin Khalid Al-Juhani narrated that a man from the Muslims died on the day of Khaibar. They mentioned him to the Prophet ﷺ and he said, "Pray over your companion." The faces of the people changed because of that. When he saw what was with them, he said, "Indeed, your companion embezzled in the path of Allah." We searched his belongings and found some beads from the beads of the Jews. By Allah, they were not worth two dirhams.

«عَنِ الْحَسَنِ، قَالَ: قِيلَ لِسَمُرَةَ: إِنَّ ابْنَكَ لَمْ يَنَمْ (٦٧) اللَّيْلَةَ بِشِمَا؟ قِيلَ: بِشِمَا. قَالَ: «لَوْ مَاتَ، لَمْ أُصَلِّ عَلَيْهِ

(467) From Al-Hasan, who said: It was said to Samurah, "Indeed, your son did not sleep last night..." It was said: "...distressed." He said, "If he had died, I would not have prayed over him."

قَالَ عَبْدُ اللَّهِ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُتَافِقٌ: مَنْ حَدَّثَ فَكَذَّبَ، وَوَعَدَ فَأَخْلَفَ، وَائْتُمِنَ فَخَانَ، فَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، فَهِيَ خَصْلَةٌ مِنَ النُّفَاقِ حَتَّى يَدْعَاهَا

(468) 'Abdullah said, "Three qualities, whoever has them is a hypocrite: whoever lies when he speaks, breaks a promise when he makes it, and betrays a trust when he is entrusted. Whoever has one of these traits has a trait of hypocrisy until he abandons it."⁵⁸

⁵⁸ Ibn Rajab says in Jami' al Uloom Wal Hikam p.480: A group of those who lean towards Irja' (postponing judgment) interpreted this hadith as referring to the hypocrites who were present during the time of the Prophet ﷺ. They narrated to the Prophet ﷺ, but they lied to him; he entrusted them with his secrets, but they betrayed him; and they promised to go out with him in battle, but they broke their promise. Muhammad al-Muhrim narrated this interpretation from 'Ata' and mentioned that he said: Jabir narrated it to me from the Prophet ﷺ. He also mentioned that al-Hasan retracted his opinion in favor of 'Ata's opinion when it reached him (6). This is a lie, and al-Muhrim is a well-known liar. It has been narrated from 'Ata' through two other weak routes that he denounced al-Hasan's statement: "Whoever has three characteristics is a hypocrite." He said: The brothers of Joseph narrated, but they lied; they promised, but

عَنْ زَيْدِ بْنِ وَهَبٍ، قَالَ: مَاتَ رَجُلٌ مِنَ الْمُنَافِقِينَ، فَلَمْ يُصَلِّ عَلَيْهِ حُدَيْفَةُ، فَقَالَ لَهُ عُمَرُ: «أَمِنَ الْقَوْمُ هُوَ؟» فَقَالَ: «نَعَمْ». قَالَ: فَقَالَ: بِاللَّهِ، فَمِنْهُمْ أَنَا؟ قَالَ: لَا، وَلَنْ أُخْبِرَ أَحَدًا بِغَدَاكَ

(469) From Zaid bin Wahb, who said: A man from the hypocrites died and Hudhaifah did not pray over him. 'Umar said to him, "Is he one of the people?" He said, "Yes." He said, "By Allah, am I one of them?" He said, "No, and I will not inform anyone after you."

عَنْ عَبْدِ اللَّهِ، قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا، وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا، وَإِنْ حَدَّثَ كَذِبًا، وَإِذَا وَعَدَ أَخْلَفَ، (٦٨) وَإِذَا ائْتُمِّنَ خَانَ

(470) From 'Abdullah, who said, "Three qualities, whoever has them is a hypocrite, and if he has one of them, he has a trait of hypocrisy until he abandons it. If he speaks, he lies; if he makes a promise, he breaks it; and if he is entrusted, he betrays."

they broke their promise; and they were entrusted, but they betrayed, yet they were not hypocrites. This is not authentic from 'Ata', and al-Hasan did not say this on his own; rather, it reached him from the Prophet ﷺ.

The hadith is established from him ﷺ without any doubt about its authenticity and soundness. The reliable scholars explained that hypocrisy in the language is a type of deception, plotting, showing goodness, and concealing the opposite. In Islamic law, it is divided into two types:

Major hypocrisy: It is when a person outwardly shows faith in Allah, His angels, His books, His messengers, and the Last Day, while inwardly concealing what contradicts all or some of that. This is the hypocrisy that existed during the time of the Prophet ﷺ, and the Qur'an was revealed condemning its people and declaring them disbelievers. It was reported that they will be in the lowest depths of the Fire. Minor hypocrisy: It is the hypocrisy of deeds. It is when a person outwardly shows righteousness while inwardly concealing what contradicts it. The origins of this hypocrisy go back to the characteristics mentioned in these hadiths, which are five:

- Narrating a hadith to someone who believes him while he is lying to him.
- Breaking a promise, which is of two types: Promising with the intention of not fulfilling the promise, which is the worst type of breaking a promise. Promising with the intention of fulfilling it, but then changing one's mind and breaking the promise without a valid excuse.
- When arguing, he behaves immorally, meaning that he deliberately deviates from the truth until the truth becomes falsehood and falsehood becomes truth.
- When making a covenant, he acts treacherously and does not fulfil the covenant.
- Betrayal of trust. When a man is entrusted with something, it is obligatory upon him to fulfil it, as Allah the Exalted said: "Indeed, Allah commands you to render trusts to whom they are due". The Prophet ﷺ said: "Return the trust to the one who entrusted you."

عَنِ ابْنِ مَسْعُودٍ، أَنَّهُ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ». قَالَ: «فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ، قَالَ حَسَنٌ: «وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ

(471) From Ibn Mas'ud, that he said, "Three qualities, whoever has them is a hypocrite: if he speaks, he lies; if he makes a promise, he breaks it; and if he is entrusted, he betrays." 'Abdullah bin 'Amr bin Al-'As said - Al-Hasan said, "And if he argues, he is immoral; and if he makes a covenant, he betrays it."

عَنِ النَّبِيِّ ﷺ، قَالَ. رَوَى حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ، وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ

(472) From Al-Hasan, from the Prophet ﷺ, who said, "Three qualities, whoever has them is a hypocrite, even if he fasts, prays, and claims to be a Muslim: whoever lies when he speaks, breaks a promise when he makes it, and betrays a trust when he is entrusted."

«الْحَسَنُ قَالَ: «إِنَّ الْقَوْمَ لَمَّا رَأَوْا هَذَا التَّفَاقُ يَغْلُو الْإِيمَانَ، لَمْ يَكُنْ لَهُمْ هَمٌّ غَيْرُ التَّفَاقِ

(473) Al-Hasan said, "When the people saw this hypocrisy overpowering faith, they had no concern other than hypocrisy."

«قَالَ وَهَبٌ: «آيَةُ التَّفَاقِ، وَمِنْ أَخْلَاقِ التَّفَاقِ: أَنْ تَكْرَهَ الدَّمَ، وَتُحِبَّ الْمَدْحَ

(474) "A sign of hypocrisy and among the traits of hypocrisy is to dislike being criticized and to love being praised."

«قَالَ الْأَشْعَرِيُّ: «لَأَنْ أَصْلِي لِسَارِيَةِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَشْرَبَ الْخَمَرَ

(475) Al-Ash'ari said, "For me to pray to a pillar is more beloved to me than drinking wine."

«سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «آيَةُ الْمُنَافِقِ بُغْضُ الْأَنْصَارِ، وَآيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ

(476) The Messenger of Allah ﷺ said, "A sign of the hypocrite is hatred for the Ansar, and a sign of faith is love for the Ansar."

قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ النَّاسُ مُجَدِّبِينَ، فَيَنْزِلُ اللَّهُ عَلَيْهِمْ رِزْقًا مِنْ رِزْقِهِ، فَيُضْبِحُونَ مُشْرِكِينَ». فَقِيلَ لَهُ: «كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَقُولُونَ: مُطَرْنَا بِنَوْءٍ كَذَا وَكَذَا

(477) The Messenger of Allah ﷺ said, "The people will be in drought, then Allah will send down upon them sustenance from His sustenance, and they will become polytheists in the morning." It was said to him, "How is that, O Messenger of Allah?" He said, "They will say: We have been given rain by the rising of such-and-such star."

«سُئِلَ حُذَيْفَةُ: مَا الْمُنَافِقُ؟ قَالَ: «الَّذِي يَصِفُ الْإِسْلَامَ وَلَا يَعْمَلُ بِهِ

(478) Hudhaifah was asked, "What is the hypocrite?" He said, "The one who describes Islam but does not act upon it."

قَالَ عَبْدُ اللَّهِ: «اعْتَبِرُوا الْمُنَافِقَ بِثَلَاثٍ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ». ثُمَّ قَرَأَ: ﴿وَمِنْهُمْ (٧١) مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ﴾. [التوبة: ٧٥] إِلَى قَوْلِهِ: ﴿بِمَا كَانُوا يَكْذِبُونَ﴾. [التوبة: ٧٧]

(479) 'Abdullah said, "Consider the hypocrite by three qualities: if he speaks, he lies; if he makes a promise, he breaks it; and if he makes a covenant, he betrays it." Then he recited: **{And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely**

spend in charity..."} [At-Tawbah: 75] until His statement: {...because they used to lie.} [At-Tawbah: 77]

«كَانَ حُذَيْفَةُ يُؤَيِّسُ الْمُنَافِقَ»

(480) I heard Abu 'Uthman saying, "Hudhaifah used to cause the hypocrites to despair."

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَإِنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ «كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ

(481) "Four (traits), whoever possesses them is a pure hypocrite, and if he has one of them, he has a trait of hypocrisy until he abandons it: When he promises, he breaks his promise; when he speaks, he lies; when he argues, he is immoral; and when he makes a covenant, he betrays it."

عَنْ حُذَيْفَةَ، قَالَ: "الْمُنَافِقُونَ الَّذِينَ فِيكُمْ شَرٌّ مِنَ الْمُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. قُلْنَا: وَكَيْفَ ذَاكَ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: «إِنْ أَوْلَيْكَ كَانُوا يُسْرِوْنَ نِفَاقَهُمْ، وَإِنْ هَؤُلَاءِ أَغْلَوْهُ

(482) On the authority of Hudhayfah, who said: "The hypocrites among you are worse than the hypocrites who were in the time of the Messenger of Allah صلی اللہ علیہ وسلم." We said: "And how is that, O Abu Abdullah?" He said: "Indeed, those people used to conceal their hypocrisy, while these people have declared it openly."

الْحَسَنُ، قَالَ: «كَانُوا يَقُولُونَ: مِنَ النِّفَاقِ اخْتِلَافُ اللِّسَانِ وَالْقَلْبِ، وَاخْتِلَالُ السِّرِّ وَالْعَلَانِيَةِ، وَاخْتِلَافُ الدُّخُولِ وَالْخُرُوجِ

(483) Al-Hasan said: "They used to say: Among hypocrisy is the difference between the tongue and the heart, the discrepancy between the private and the public, and the difference between entering and exiting."

«قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ شُهُودُ الْعِشَاءِ وَالصُّبْحِ، لَا يَجْمَعُونَهُمَا»

(484) The Messenger of Allah ﷺ said: "Indeed, there is nothing between us and the hypocrites except witnessing the 'Isha (night) and Fajr (dawn) prayers, which they do not combine (i.e., attend regularly)."

«عَنِ ابْنِ مَسْعُودٍ، قَالَ: «الْغِنَاءُ يُنْبِثُ النِّفَاقَ فِي الْقَلْبِ

(485) On the authority of Ibn Mas'ud, who said: "Singing grows hypocrisy in the heart."⁵⁹

«عَنْ إِبْرَاهِيمَ، قَالَ: «الْغِنَاءُ يُنْبِثُ النِّفَاقَ فِي الْقَلْبِ

(486) From Ibrahim, who said, "It was said: Singing grows hypocrisy in the heart."

«عَنْ عَبْدِ اللَّهِ، قَالَ: «الْغِنَاءُ يُنْبِثُ النِّفَاقَ فِي الْقَلْبِ

(487) On the authority of Abdullah, who said: "Singing grows hypocrisy in the heart."

«قَالَ عَبْدُ اللَّهِ: «الْغِنَاءُ يُنْبِثُ النِّفَاقَ فِي الْقَلْبِ

⁵⁹ Ibn al Qayyim said in Madaarij al Saalikeen 1/487: This is the speech of one who is knowledgeable about the impact and consequence of singing (ghina'). No one becomes accustomed to it except that his heart becomes hypocritical without him realizing it. If he knew the reality of hypocrisy and its ultimate end, he would perceive it in his heart. Love for singing and love for the Qur'an have never coexisted in a heart except that one expelled the other.

(488) Abdullah said: "Singing grows hypocrisy in the heart.

عَنِ ابْنِ مَسْعُودٍ، قَالَ: «الْغِنَاءُ يُنْبِثُ التَّفَاقُ فِي الْقَلْبِ كَمَا يُنْبِثُ الْمَاءُ الزَّرْعَ، وَإِنَّ (٧٤) الذِّكْرَ يُنْبِثُ الْإِيمَانَ فِي الْقَلْبِ
«كَمَا يُنْبِثُ الْمَاءُ الزَّرْعَ»

(489) On the authority of Ibn Mas'ud, who said: "Singing grows hypocrisy in the heart as water grows plants, and indeed, remembrance (of Allah) grows faith in the heart as water grows plants."

رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ فِي أَصُولِ الْأَرَاكِ يَوْمَ عَرَفَةَ، قَالَ: وَبَيْنَ يَدَيْهِ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ. فَقَالَ: يَا ابْنَ عُمَرَ، مَا الْمُنَافِقُ؟ قَالَ: «الْمُنَافِقُ الَّذِي إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ لَمْ يُنْجِزْ، وَإِذَا اتُّثِمِنَ لَمْ يُؤَدِّ، وَذَنَبَ بِاللَّيْلِ، وَذَنَبَ بِالنَّهَارِ». قَالَ: يَا ابْنَ عُمَرَ، فَمَا الْمُؤْمِنُ؟ قَالَ: «الَّذِي إِذَا حَدَّثَ صَدَقَ، وَإِذَا وَعَدَ أَنْجَزَ، وَإِذَا اتُّثِمِنَ أَدَّى، يَأْمَنُ مَنْ أَمْسَى بِعُقُوبَةٍ، مِنْ عَارِفٍ أَوْ مُنْكَرٍ»

(490) I saw Abdullah bin Umar at the roots of the Arak trees on the Day of Arafah, and he said: In front of him was a man from the people of Iraq. He said: "O Ibn Umar, what is a hypocrite?" He said: "The hypocrite is the one who, when he speaks, he lies; when he promises, he does not fulfill; and when he is entrusted, he does not discharge (the trust). A sin by night and a sin by day." He said: "O Ibn Umar, then what is a believer?" He said: "The one who, when he speaks, he is truthful; when he promises, he fulfills; and when he is entrusted, he discharges (the trust). He is safe from whoever ends the day with a punishment, whether known or unknown."

عَنِ الْحَسَنِ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ، وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ: إِذَا حَدَّثَ كَذَبَ،
«وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّثِمِنَ خَانَ»

(491) On the authority of Al-Hasan, that the Prophet ﷺ said: "Three (traits), whoever possesses them, he is a hypocrite, even if he prays, fasts, and claims that he is a Muslim: When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted, he betrays."

سَمِعْتُ الْحَسَنَ، يَقُولُ: «وَاللَّهِ، مَا أَصْبَحَ عَلَى وَجْهِ (٧٥) الْأَرْضِ مُؤْمِنٌ وَلَا أَمْسَى عَلَى وَجْهِهَا مُؤْمِنٌ، إِلَّا وَهُوَ يَخَافُ
«التَّفَاقُ عَلَى نَفْسِهِ، وَمَا أَمِنَ التَّفَاقُ إِلَّا مُنَافِقٌ»

(492) I heard Al-Hasan say: "By Allah, no believer has begun the day on the face of the earth, nor ended the day on its face, except that he fears hypocrisy for himself. And no one feels secure from hypocrisy except a hypocrite."⁶⁰

«قَالَ رَجُلٌ: اللَّهُمَّ أَهْلِكَ الْمُنَافِقِينَ، فَقَالَ حُذَيْفَةُ: «لَوْ هَلَكُوا مَا انْتَقَمْتُمْ مِمَّنْ عَذَّبَكُمْ

(495) A man said: "O Allah, destroy the hypocrites." So Hudhayfah said: "If they were destroyed, you would not have taken revenge on those who tormented you."

«سَمِعْتُ الْحَسَنَ، يَقُولُ: «وَاللَّهِ مَا مَضَى مُؤْمِنٌ وَلَا تَقِيَ إِلَّا يَخَافُ التَّفَاقُ، وَمَا أَمِنَهُ إِلَّا مُنَافِقٌ»

(495) I heard Al-Hasan say: "By Allah, no believer or pious person has passed away except that he feared hypocrisy, and no one felt secure from it except a hypocrite."

⁶⁰ Ibn Rajab said in Fath al Bari 1/192: The meaning of this chapter according to Al-Bukhari: A refutation against the Murji'ah (a theological sect) that a believer considers himself to have complete faith, and that his faith is like that of Jibreel (Gabriel) and Mikaeel (Michael), and that he does not fear practical hypocrisy for himself as long as he is a believer.

The origin of this goes back to what was mentioned before, that hypocrisy is minor and major. Minor hypocrisy is hypocrisy of action, which is what these people feared for themselves, as it is the door to major hypocrisy. So there is fear for those who are overwhelmed by the characteristics of minor hypocrisy in their life, that it may lead them to major hypocrisy, causing them to completely renounce faith.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ (٧٦) مِنْهُنَّ، كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا، إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ

(496) On the authority of Abdullah bin Amr, who said: The Messenger of Allah ﷺ said: "Four (traits), whoever possesses them, he is a pure hypocrite. And whoever has one of these traits, he has a trait of hypocrisy until he abandons it: When he speaks, he lies; when he makes a covenant, he betrays it; when he promises, he breaks his promise; and when he argues, he is immoral."

عَنْ أَبِي وَائِلٍ أَنَّهُ دُعِيَ إِلَى وَلِيمَةٍ فَرَأَى لَعَّابِينَ، فَخَرَجَ، قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: «الْغِنَاءُ يُنْبِثُ النِّفَاقَ كَمَا يُنْبِثُ الْمَاءُ الْبَقْلَ

(497 / 498) On the authority of Abu Wa'il, he was invited to a wedding feast, and he saw entertainers (la'abeen), so he left. He said: I heard Ibn Mas'ud say: "Singing grows hypocrisy as water grows vegetables."

عَنْ إِبْرَاهِيمَ، قَالَ: «الْغِنَاءُ يُنْبِثُ النِّفَاقَ فِي الْقَلْبِ

(499) From Ibrahim, who said, "It was said: Singing grows hypocrisy in the heart."

قُلْتُ لِلْحَسَنِ: إِنَّ أَقْوَامًا يَزْعُمُونَ أَنَّ لَا نِفَاقَ، وَلَا يَخَافُونَ النِّفَاقَ. فَقَالَ الْحَسَنُ: «وَاللَّهِ، لَأَنْ أَكُونَ أَعْلَمُ أَنِّي بَرِيءٌ مِنَ النِّفَاقِ، أَحَبُّ إِلَيَّ مِنْ طِلَاعِ الْأَرْضِ ذَهَبًا». قَالَ أَبُو عَلِيٍّ: لَكَ طِلَاعَ الْأَرْضِ: مِلْؤُهُ

(500) I said to Al-Hasan: Some people claim that there is no hypocrisy and they do not fear hypocrisy. Al-Hasan said, "By Allah, for me to know that I am free from hypocrisy is more beloved to me than the earth filled with gold." Abu 'Ali said: For you the earth filled means: its fill.

عَنْ خَالِهِ أَبِي بُرْدَةَ بْنِ نِيَارٍ، قَالَ: انْطَلَقْتُ مَعَ النَّبِيِّ ﷺ إِلَى بَقِيعِ الْمَصَلَّى، فَأَدْخَلَ يَدَهُ فِي طَعَامٍ، ثُمَّ أَخْرَجَهَا، فَإِذَا «هُوَ مَغْشُوشٌ، أَوْ مُخْتَلِفٌ. فَقَالَ: «لَيْسَ مِنَّا مَنْ غَشَّنَا

(501) From his maternal uncle Abu Burdah bin Niyar, who said: I went with the Prophet ﷺ to Baqi' Al-Musalla. He put his hand in some food, then took it out, and it was adulterated or mixed. He said, "He who deceives us is not one of us."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِرَاءٌ فِي الْقُرْآنِ كُفْرٌ

(502) From Abu Hurairah, who said: The Messenger of Allah ﷺ said, "Arguing about the Qur'an is disbelief."

«قَالَ رَسُولُ اللَّهِ ﷺ: «الْكُفْرُ مَنْ ادَّعَى إِلَى غَيْرِ نَسَبِهِ، أَوْ تَرَكَ شَيْئًا مِنْ نَسَبِهِ وَإِنْ صَغَرَ

(503) The Messenger of Allah ﷺ said, "Disbelief is claiming a lineage other than one's own, or abandoning any part of one's lineage, even if it is small."

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «يَا زَيْدُ بْنُ ثَابِتٍ، أَمَا عَلِمْتَ أَنَّا كُنَّا نَقْرَأُ فِيمَا كُنَّا نَقْرَأُ: (لَا تَنْتَفُوا مِنْ آبَائِكُمْ؛ فَإِنَّهُ كُفْرٌ)؟
«قَالَ: بَلَى

(504) 'Umar bin Al-Khattab said, "O Zaid bin Thabit, do you not know that we used to recite among what we recited: Do not disown your fathers, for indeed, it is disbelief?" He said, "Yes."

«عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ (٧٩) قَالَ: «مَنْ سَرَّ أَنْ يَجِدَ طَعْمَ الْإِيمَانِ، فَلْيُجِبِ الْعَبْدَ لَا يُجِبْهُ إِلَّا لِلَّهِ

(505) From Abu Hurairah, that the Messenger of Allah ﷺ said, "Whoever would like to find the taste of faith, let him love a person only for the sake of Allah."

عَنْ أَبِي هُرَيْرَةَ، أَنَّ ثُمَامَةَ بْنَ أُثَالٍ أَوْ أُثَالَهَ أَسْلَمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اذْهَبُوا بِهِ إِلَى حَائِطِ بَنِي فُلَانٍ، فَمُرُوهُ أَنْ يَغْتَسِلَ»

(506) From Abu Hurairah, that Thumamah bin Uthal or Uthalah embraced Islam. The Messenger of Allah ﷺ said, "Take him to the garden of Banu so-and-so and tell him to perform ghusl."

«قَبِيسُ بْنُ عَاصِمٍ: «أَنَّهُ أَسْلَمَ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ»

(507) From Qais bin 'Asim: He embraced Islam and the Prophet ﷺ ordered him to perform ghusl with water and lote tree leaves.

قَبِيسُ بْنُ عَاصِمٍ، قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أُرِيدُ الْإِسْلَامَ، فَأَسْلَمْتُ، فَأَمَرَنِي النَّبِيُّ ﷺ أَنْ أَغْتَسِلَ، فَأَغْتَسَلْتُ بِمَاءٍ وَسِدْرٍ»

(508) From Qais bin 'Asim, who said, "I came to the Messenger of Allah ﷺ intending to embrace Islam, so I embraced Islam. The Prophet ﷺ ordered me to perform ghusl, so I performed ghusl with water and lote tree leaves."

«عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ: «أَمَرَ ثُمَامَةَ بْنَ أُثَالٍ حِينَ أَسْلَمَ أَنْ يَغْتَسِلَ وَيُصَلِّيَ رَكْعَتَيْنِ»

(509) From Abu Hurairah, that when Thumamah bin Uthal embraced Islam, the Prophet ﷺ ordered him to perform ghusl and pray two rak'ahs.

«عَنِ الرَّهْرِيِّ، قَالَ: سَمِعْتُهُ يَقُولُ «فِي الَّذِي يُسَلِّمُ يَبْدَأُ بِالْغُسْلِ»

(510) From Az-Zuhri, who said: I heard him saying regarding the one who embraces Islam, "He begins with ghusl."

بَعَثَ النَّبِيُّ ﷺ خِيَلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أَثَالَةَ سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟». فَقَالَ: عِنْدِي يَا مُحَمَّدُ خَيْرٌ، وَإِنْ تَقْتُلْ ذَا دِمٍّ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ. فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ الْعَدُوُّ، فَقَالَ لَهُ ذَلِكَ ثَلَاثَ مَرَارٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «انْطَلِقُوا بِثُمَامَةَ». وَانْطَلَقَ بِهِ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاعْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(511) The Prophet ﷺ sent a cavalry towards Najd, and they brought a man from Banu Hanifah called Thumamah bin Uthalah, the chief of the people of Al-Yamamah. They tied him to one of the pillars of the mosque. The Messenger of Allah ﷺ came out to him and said, "What do you have to say, O Thumamah?" He said, "I have good to say, O Muhammad. If you kill me, you will be killing one with blood [on his hands], and if you show favor, you will be showing favor to a grateful person. If you want wealth, ask and you will be given what you wish." The Messenger of Allah ﷺ left him until the next day and said that to him three times. The Messenger of Allah ﷺ said, "Release Thumamah." He was taken to some palm trees near the mosque and performed ghusl. Then he entered the mosque and said, "I testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah."⁶¹

قَدِمَ عَلَيْنَا سَالِمُ الْأَفْطَسِيُّ بِالْإِزْجَاءِ، فَعَرَضَهُ فَنَقَرَ مِنْهُ أَصْحَابُنَا نِقَارًا شَدِيدًا، (٣٠) وَكَانَ أَشَدَّهُمْ نِقَارًا مَيُّمُونَ بْنُ مَهْرَانَ وَعَبْدُ الْكَرِيمِ بْنُ مَالِكِ الْجَزَرِيِّ، فَأَمَّا عَبْدُ الْكَرِيمِ فَإِنَّهُ عَاهَدَ اللَّهَ أَلَّا يُؤْوِيَهُ وَإِيَّاهُ سَقَفُ بَيْتِ إِلَّا الْمَسْجِدَ. قَالَ

⁶¹ This is the end of Kitab al Iman by Ahmad b. Hanbal as relayed by Abu Bakr al Khallaal. The reports that follow are taken from Al Khallaal's "Al Sunnah" via the reports of Abu Bakr al Marruuthi on the topic of Al Iman that is considered to be from what Ahmad had relayed for Ibn Abi Rimzah.

مَعْقِلٌ: فَحَجَجْتُ، فَدَخَلْتُ عَلَى عَطَاءِ بْنِ أَبِي رَبَاحٍ فِي نَفَرٍ مِنْ أَصْحَابِي، فَإِذَا هُوَ يَقْرَأُ سُورَةَ يُوسُفَ. قَالَ: فَسَمِعْتُهُ يَقُولُ هَذَا الْحَرْفَ: «حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا». [يوسف: ١١٠] مُحَقَّقَةٌ، قَالَ: قُلْتُ لَهُ: إِنَّ لَنَا إِلَيْكَ حَاجَةً، فَأَخْلِنَا. فَفَعَلَ، فَأَخْبَرْتُهُ أَنَّ قَوْمًا قَبِلْنَا قَدْ أَحَدْتُوا وَتَكَلَّمُوا وَقَالُوا: إِنَّ الصَّلَاةَ وَالزَّكَاةَ لَيْسَتَا مِنَ الدِّينِ. فَقَالَ: أَوَلَيْسَ اللَّهُ يَقُولُ: «وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ». [البينة: ٥] فَالصَّلَاةُ وَالزَّكَاةُ مِنَ الدِّينِ، فَقُلْتُ لَهُ: إِنَّهُمْ يَقُولُونَ: لَيْسَ فِي الْإِيمَانِ زِيَادَةٌ. فَقَالَ: أَوَلَيْسَ قَالَ اللَّهُ فِيمَا أَنْزَلَ: «لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ». [الفتح: ٤] فَمَا هَذَا الْإِيمَانُ الَّذِي زَادَهُمْ؟ فَقُلْتُ: إِنَّهُمْ قَدْ انْتَحَلُوا، وَبَلَغَنِي أَنَّ ابْنَ ذَرٍّ دَخَلَ عَلَيْكَ فِي أَصْحَابِهِ فَعَرَضُوا عَلَيْكَ قَوْلَهُمْ، فَقَبِلْتَهُ، وَقُلْتَ هَذَا الْأَمْرَ، فَقَالَ: لَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا (٣١) هُوَ مَا كَانَ هَذَا، مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ: ثُمَّ قَدِمْتُ الْمَدِينَةَ، فَجَلَسْتُ إِلَى نَافِعٍ، فَقُلْتُ: يَا أَبَا عَبْدِ اللَّهِ، إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ: سِرُّ أَمْ عَلَانِيَةٌ؟ فَقُلْتُ: لَا، بَلْ سِرٌّ. قَالَ: رُبَّ سِرٍّ لَا خَيْرَ فِيهِ. قُلْتُ: لَيْسَ مِنْ ذَلِكَ. فَلَمَّا صَلَّيْنَا صَلَاةَ الْعَصْرِ، قَامَ وَأَخَذَ بِيَدِي، وَخَرَجَ مِنَ الْخَوْخَةِ، وَلَمْ يَنْتَظِرِ الْقَاصَّ، فَقَالَ: حَاجَتُكَ؟ قَالَ: قُلْتُ: أَخْلِنِي مِنْ هَذَا. قَالَ: تَتَحَّ يَا عَمْرُو. قَالَ: ذَكَرْتُ لَهُ بُدُوءَ قَوْلِهِمْ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَضْرِبَهُمْ بِالسُّيُوفِ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ». قَالَ: قُلْتُ لَهُ: إِنَّهُمْ يَقُولُونَ: نَحْنُ نَقْرَأُ بِأَنَّ الصَّلَاةَ فَرِيضَةٌ وَلَا نُصَلِّي، وَأَنَّ الْخَمْرَ حَرَامٌ وَنَحْنُ نَشْرِبُهَا، وَأَنَّ نِكَاحَ الْأَمْهَاتِ حَرَامٌ وَنَحْنُ نَفْعَلُ؟ قَالَ: ثُمَّ قَالَ: مَنْ فَعَلَ هَذَا فَهُوَ كَافِرٌ

قَالَ مَعْقِلٌ: ثُمَّ لَقِيتُ الزُّهْرِيَّ فَأَخْبَرْتُهُ بِقَوْلِهِمْ، فَقَالَ: سُبْحَانَ اللَّهِ أَوْقَدْ أَخَذَ النَّاسُ فِي الْخُصُومَاتِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الشَّارِبُ «الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ»

قَالَ مَعْقِلٌ: ثُمَّ لَقِيتُ الْحَكَمَ بْنَ عَتِيْبَةَ، فَقُلْتُ: إِنَّ مَيْمُونًا وَعَبْدَ الْكَرِيمِ بَلَغَهُمَا أَنَّهُ دَخَلَ عَلَيْكَ نَاسٌ مِنَ الْمُرْجِيَّةِ، فَعَرَضُوا عَلَيْكَ قَوْلَهُمْ، فَقَبِلْتَ قَوْلَهُمْ. قَالَ: فَقَبِلَ ذَلِكَ عَلِيُّ عَبْدَ الْكَرِيمِ وَمَيْمُونٌ؟ قُلْتُ: لَا. قَالَ: دَخَلَ عَلَيَّ مِنْهُمْ اثْنَا عَشَرَ رَجُلًا وَأَنَا مَرِيضٌ، فَقَالُوا: يَا أَبَا مُحَمَّدٍ أَبْلَغَكَ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ رَجُلٌ بِأَمَةِ سَوْدَاءَ حَبَشِيَّةٍ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ عَلِيَّ رَقَبَةٌ، أَفْتَرَى هَذِهِ مُؤْمِنَةٌ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَتَشْهَدِينَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ؟». قَالَتْ: نَعَمْ، قَالَ: «وَتَشْهَدِينَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ؟». قَالَتْ:

نَعَمْ. قَالَ: «وَتَشْهَدِينَ أَنَّ الْجَنَّةَ حَقٌّ، وَأَنَّ النَّارَ حَقٌّ؟». قَالَتْ: نَعَمْ، قَالَ: «وَتَشْهَدِينَ أَنَّ اللَّهَ يَبْعَثُ مِنْ بَعْدِ الْمَوْتِ؟»
. قَالَتْ: نَعَمْ. قَالَ: «فَأَعْتِقُهَا؟» قَالَ: فَخَرَجُوا مِنْ عِنْدِي وَهُمْ يَنْتَحِلُونِي
قَالَ مَعْقِلٌ: ثُمَّ جَلَسْتُ إِلَى مَيْمُونِ بْنِ مِهْرَانَ، فَقِيلَ لَهُ: يَا أَبَا أَيُّوبَ لَوْ قَرَأْتَ لَنَا سُورَةَ فَفَسَّرْتَهَا. فَقَرَأَ أَوْ قُرِئَتْ: إِذَا
الشَّمْسُ كُوِّرَتْ حَتَّى إِذَا بَلَغَ: {مُطَاعٍ ثُمَّ أَمِينٍ} [التكوير: ٢١] قَالَ: «ذَلِكَ جِبْرِيلُ، وَالْخَبِيَّةُ لِمَنْ يَقُولُ: إِيْمَانُهُ
«كَإِيْمَانِ جِبْرِيلَ»

(512) Salim Al-Aftas came to us with Irja' and presented it. Our companions strongly rejected it, and the most severe among them were Maymun bin Mihran and Abdul Kareem bin Malik. As for Abdul Kareem, he made a covenant with Allah that he would not share a roof with him except in the mosque.

Maqil said: I performed Hajj and visited Ata' bin Abi Rabah with a group of my companions. He was reciting Surah Yusuf, and I heard him recite this verse: (Until when the messengers despaired and thought that they were denied) [12:110] with Takhfif (without emphasizing the letter ن). I said, "We have a need from you, so give us privacy," and he did so. I informed him that some people before us had innovated, spoken, and said that prayer and Zakat are not part of the religion.

He said, "Does Allah not say: (And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give Zakah) [98:5]? So prayer and Zakat are part of the religion."

I said to him, "They say there is no increase in faith." He replied, "Has Allah not said in what He revealed: (And it increased them in faith) [9:124]? So what is this faith that increased them?"

I said, "They have attributed their view to you, and it reached me that Dharr visited you with his companions, presented their view to you, and you accepted it and said this matter." He said, "No, by Allah, other than Whom there is no deity, this did not happen" - two or three times.

Then I went to Medina and sat with Nafi'. I said to him, "O Abu Abdullah, I have a need from you." He asked, "Is it private or public?" I said, "No, it is private." He said, "Many a secret in which there is no good." I said to him, "It is not like that."

After we prayed Asr, he stood up, took my hand, exited through the small door, and did not wait for the storyteller. He said, "What is your need?" I said, "Give me privacy from this." He said, "Step aside, O Amr." I mentioned to him the beginning of their view.

He said, "The Messenger of Allah ﷺ said: 'I have been commanded to fight the people until they say: 'None has the right to be worshipped but Allah.' Whoever says: 'None has the right to be worshipped but Allah,' his life and property will be protected by me except for a legal right, and his account will be with Allah.'"

I said, "They say: We acknowledge that prayer is obligatory, but we do not pray; that alcohol is forbidden, but we drink it; and that marrying mothers is forbidden, but we do it." He pulled his hand away from mine and said, "Whoever does this is a disbeliever."

Ma'qil said: Then I met Az-Zuhri and informed him of their view. He said, "Glory be to Allah! Have the people started engaging in these arguments?" The Messenger of Allah ﷺ said: "The adulterer is not a believer while committing adultery, the thief is not a believer while stealing, and the drinker is not a believer while drinking alcohol."

Ma'qil said: Then I met Al-Hakam bin Utaybah. I said, "Maymun and Abdul Kareem were informed that some Murji'ah visited you, presented their view to you, and you accepted it." He said, "Did Maymun and Abdul Kareem accept that about me?" I said, "No."

He said, "Twelve men among them visited me while I was ill. They said, 'O Abu Muhammad, has it reached you that a man came to the Messenger of Allah ﷺ with a black or Abyssinian female slave and said: "O Messenger of Allah, I have to free a believing slave. Do you consider this one a believer?" The Messenger of Allah ﷺ said to her, "Do you testify that there is no deity but Allah?" She said, "Yes." He said, "Do you testify that I am the Messenger of Allah?" She said, "Yes." He said, "Do you testify that Paradise is true and that Hellfire is true?" She said, "Yes." He said, "Do you testify that Allah will resurrect you after death?" She said, "Yes." He said, "Then free her, for she is a believer." They left attributing their view to me."

Ma'qil said: Then I sat with Maymun bin Mihran. It was said to him, "O Abu Ayyub, if only you would recite a Surah for us and explain it." He recited - or it was recited - Surah At-Takwir until he reached: (Obeyed there [in the heavens] and trustworthy) [81:21]. He said, "That is Gabriel, may the prayers of Allah be upon him, and disappointment is for whoever says his faith is like the faith of Gabriel."

عَنِ الْحَارِثِ بْنِ مُعَاوِيَةَ، قَالَ: إِنِّي لَجَالِسٌ فِي حَلَقَةٍ فِيهَا أَبُو الدَّرْدَاءِ، وَهُوَ يَوْمِئِذٍ يُحَدِّثُنَا الدَّجَالَ، فَقُلْتُ: وَاللَّهِ لَعَلَّ الدَّجَالَ أَخَوْفُ فِي نَفْسِي مِنَ الدَّجَالِ. قَالَ: «وَمَا الَّذِي أَخَوْفُ فِي نَفْسِكَ مِنَ الدَّجَالِ؟» قُلْتُ: إِنِّي أَخَافُ أَنْ يُسَلَّبَ مِنِّي إِيْمَانِي وَلَا أَذْرِي، قَالَ: لِلَّهِ أُمُّكَ يَا ابْنَ الْكِنْدِيِّ، أَتَرَى فِي النَّاسِ خَمْسِينَ يَتَخَوَّفُونَ مِثْلَ مَا تَخَوَّفُ؟ لِلَّهِ أُمُّكَ يَا ابْنَ الْكِنْدِيِّ، أَتَرَى فِي النَّاسِ ثَلَاثَةَ يَتَخَوَّفُونَ مِثْلَ مَا تَخَوَّفُ؟ وَاللَّهِ مَا أَمِنَ رَجُلٌ قَطُّ يُسَلَّبُ مِنْهُ إِيْمَانُهُ إِلَّا سَلِبَهُ، وَمَا سَلِبَهُ فَوَجَدَ لَهُ فَقْدًا

(513) On the authority of Al-Harith bin Mu'awiyah, who said: While I was sitting in a circle in which Abu Al-Darda' was present, and on that day he was warning us against the Dajjal (Antichrist), I said: By Allah, I fear something other than the Dajjal more than I fear the Dajjal himself. He said: "And what do you fear more than the Dajjal?" I said: I fear that my faith may be taken away from me without me realizing it. He said: May Allah have mercy on your mother, O son of Al-Kindiyyah! Do you think there are fifty people among the people who fear the same as you do? May Allah have mercy on your mother, O son of Al-Kindiyyah! Do you think there are ten people among the people who fear the same as you do? May Allah have mercy on your mother, O son of Al-Kindiyyah! Do you think there are three people among the people who fear the same as you do? By Allah, no man ever felt secure from having his faith taken away from him except that it was taken away from him, and he did not find its loss.

قَالَ لِي أَبُو عَبْدِ اللَّهِ فِي ابْنِ أَبِي رِزْمَةَ الْمَرْوُزِيِّ: بَلَّغْنِي أَنَّهُمْ سَأَلُوهُ بِمَكَّةَ عَنِ الْإِيمَانِ، فَأَبَى أَنْ يَقُولَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ، وَلَوْ عَلِمْتُ هَذَا عَنْهُ مَا أَذْنْتُ لَهُ بِالْدُخُولِ عَلَيَّ. وَقَالَ لِي بَعْدَ يَوْمَيْنِ أَوْ ثَلَاثَةٍ: أَيُّ شَيْءٍ حَالُ ابْنِ أَبِي رِزْمَةَ؟ قُلْتُ: لَيْسَ عِنْدِي مِنْ خَبَرِهِ شَيْءٌ، قُلْتُ لِي: «لَا أَحِبُّ أَنْ يَذْهَبَ إِلَيْهِ أَحَدٌ مِنْ نَاجِيَتِي»، فَلَمْ أَذْهَبْ إِلَيْهِ، فَلَمَّا كَانَ بَعْدَ (٣٤) وَصَلَيْنَا عِشَاءَ الْآخِرَةِ، قَالَ: أَذْهَبَ إِلَيْهِ، فَإِنَّهُ قَدْ كَانَ بَيْنَنَا وَبَيْنَهُ حُرْمَةٌ. فَقِيلَ لَهُ: إِنَّ ابْنَ الْمُبَارَكِ كَانَ يَقُولُ: الْإِيمَانُ يَتَفَاضَلُ، فَذْهَبَ إِلَيْهِ، فَقَالَ: قَدْ قُلْتُ لَهُمْ: إِذَا قَدِمْتُ الْعِرَاقَ لَقِيتُ أَبَا عَبْدِ اللَّهِ، فَمَا أَمَرَنِي مِنْ شَيْءٍ صَرْتُ إِلَيْهِ، ثُمَّ جَاءَ فَقَالَ لِأَبِي عَبْدِ اللَّهِ: أُعْطِنِي حُجَّةً إِذَا قَدِمْتُ عَلَى أَهْلِ مَرْوَ أَخْبَرْتُهُمْ. فَعَلَّمَ أَبُو عَبْدِ اللَّهِ عَلَى هَذِهِ الْأَحَادِيثِ، وَقَالَ لِي: ادْفَعْهَا إِلَيْهِ

(514) Abu Abdullah said to me regarding Ibn Abi Rizmah Al-Marwazi: It reached me that they asked him in Mecca about faith, but he refused to say: Faith is speech and action. If I had known this about him, I would not have allowed him to enter upon me. He said to me after two or three days: How is the situation of Ibn Abi Rizmah? I said: I do not have any news about him. You said to me: "I do not like anyone from my area to go to him," so I did not go to

him. Later, when we prayed the last night prayer, he said: Go to him, for there was a sanctity between us and him. It was said to him: Ibn Al-Mubarak used to say: Faith varies in degrees. So he went to him and said: I told them: When I go to Iraq, I will meet Abu Abdullah, and whatever he commands me to do, I will follow it. Then he came and said to Abu Abdullah: Give me an argument so that when I go to the people of Marw, I can inform them. Abu Abdullah dictated these hadiths and said to me: Deliver them to him.

«عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، سَمِعَ النَّبِيَّ ﷺ رَجُلًا يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ: «الْحَيَاءُ مِنَ الْإِيمَانِ

(515) On the authority of Al-Zuhri, from Salim, from his father, who heard the Prophet ﷺ (address) a man exhorting his brother regarding modesty, so he said: "Modesty is part of faith."

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ أَوْ لِحَارِهِ»، وَلَمْ يَشْكُ حَجَّاجٌ فِي «أَخِيهِ» مَا يُحِبُّ لِنَفْسِهِ

(516) On the authority of Anas bin Malik, the Prophet ﷺ said: "None of you (truly) believes until he loves for his brother" – or: "for his neighbor," and Hajjaj did not doubt (the wording) 'his brother' – "what he loves for himself."

«عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ، أَوْ لِحَارِهِ»، شَكَّ شُعْبَةُ «مَا يُحِبُّ لِنَفْسِهِ

(517) On the authority of Anas, who said: The Messenger of Allah ﷺ said: "None of you (truly) believes until he loves for his brother" – or: "for his neighbor," Shu'bah doubted – "what he loves for himself."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُهُمْ خِيَارُكُمْ لِنِسَائِكُمْ

(518) On the authority of Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The most complete of the believers in faith are those with the best character, and the best of you are the best to your women."

«عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنَهُمْ خُلُقًا، وَأَلَطَهُمْ بِأَهْلِهِ»

(519) On the authority of Aisha, who said: The Messenger of Allah ﷺ said: "Indeed, among the most complete of the believers in faith are those with the best character and those who are the kindest to their families."

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ، وَالْبَدَأُ مِنَ الْجَفَاءِ، وَالْجَفَاءُ فِي النَّارِ»

(520) On the authority of Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Modesty is part of faith, and faith is in Paradise. Obscenity is part of harshness, and harshness is in the Fire."

«عَنْ عُمَرَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَيَاءَ لَا يَأْتِي إِلَّا بِخَيْرٍ»

(521) On the authority of Imran bin Husayn, who said: The Messenger of Allah ﷺ said: "Indeed, modesty brings nothing but goodness."

«عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

(523) On the authority of Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Modesty is a branch of faith."

«عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ كَانَ يَقُولُ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ»

(524) On the authority of Abu Hurayrah, that he used to say: "Faith increases and decreases."

«عَنْ أَبِي الدَّرْدَاءِ، أَنَّهُ قَالَ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ

(525) On the authority of Abu Al-Darda', that he said: "Faith increases and decreases."

«سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ فِي دُعَائِهِ: «اللَّهُ هُمْ زِدْنَا إِيمَانًا، وَيَقِينًا، وَفِيقَهَا

(526) I heard Ibn Mas'ud say in his supplication: "O Allah, increase us in faith, certainty, and understanding."

«قَالَ مُعَاذٌ: «اجْلِسُوا بِنَا نُوْمِنُ سَاعَةً

(527) Mu'adh said: "Sit with us, let us have faith for an hour."

«عُمَرَ بْنَ الْخَطَّابِ، كَانَ يَأْخُذُ بِيَدِ الرَّجُلِ وَالرَّجُلَيْنِ مِنْ أَصْحَابِهِ مِنَ الْخَلْقِ، فَيَقُولُ: «تَعَالَوْا نَزِدْ إِيمَانًا

(528) Umar bin Al-Khattab used to take the hand of a man or two men from among his companions from the creation and say: "Come, let us increase in faith."

«عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «{وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي} [البقرة: ٢٦٠] قَالَ: «يَزِدُّ إِيمَانًا

(529) On the authority of Sa'id bin Jubayr, who said regarding the verse: "But [I ask] only that my heart may be satisfied" [Al-Baqarah: 260], he said: "To increase in faith."

«كَانَ مَالِكٌ يَقُولُ: «الْإِيمَانُ قَوْلٌ (٤١) وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ

(530) Malik used to say: "Faith is speech and action; it increases and decreases."

«قَالَ مَنْصُورُ بْنُ الْمُعْتَمِرِ فِي شَيْءٍ: «لَا أَقُولُ كَمَا قَالَتِ الْمُرْجِيَّةُ الضَّالَّةُ الْمُبْتَدِعَةُ

(531) Mansur bin Al-Mu'tamir said regarding something: "I do not say as the misguided, innovating Murji'ah say."

«سَمِعْتُ شَرِيكَاً، وَذَكَرَ الْمُرْجِيَّةَ، فَقَالَ: «هُمْ أَحَبُّ قَوْمٍ، وَحَسْبُكَ بِالرَّافِضَةِ خُبْرًا، وَلَكِنَّ الْمُرْجِيَّةَ يَكْذِبُونَ عَلَى اللَّهِ

(532) I heard Sharik mention the Murji'ah and say: "They are the most wicked people, and the Rafidah are sufficiently wicked, but the Murji'ah lie against Allah."

«سَمِعْتُ سُفْيَانَ، يَقُولُ: «الْإِيمَانُ يَزِيدُ وَيَنْقُصُ

(533) I heard Sufyan say: "Faith increases and decreases."

عَنِ الْحَسَنِ، أَنَّ رَجُلًا قَالَ عِنْدَ ابْنِ مَسْعُودٍ: إِنِّي مُؤْمِنٌ. قَالَ: فَقَالَ: مَا يَقُولُ؟ «قَالَ: يَقُولُ: أَنَا مُؤْمِنٌ. قَالَ: «فَأَسْأَلُوه: «فِي الْجَنَّةِ هُوَ " قَالُوا: فِي الْجَنَّةِ أَنْتَ؟ قَالَ: اللَّهُ أَعْلَمُ، قَالَ: «أَفَلَا أَكَلْتَ الْأُولَى كَمَا أَكَلْتَ الْآخِرَةَ؟

(534) On the authority of Al-Hasan, a man said in the presence of Ibn Mas'ud: I am a believer. He said: What is he saying? They said: He is saying: I am a believer. He said: "Ask him: Is he in Paradise?" They said: Are you in Paradise? He said: Allah knows best. Ibn Mas'ud said: "Why did you not swallow the first (statement) as you swallowed the last?"

عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَتَاهُ رَهْطٌ، فَسَأَلُوهُ، فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ، فَقَالَ سَعْدٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَعْطَيْتَهُمْ وَتَرَكْتَ فَلَانًا، فَوَاللَّهِ، إِنِّي لَأَرَاهُ مُؤْمِنًا: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ مُسْلِمًا». فَرَدَّ عَلَيْهِ سَعْدٌ ذَلِكَ ثَلَاثًا مُؤْمِنًا، وَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ: «أَوْ مُسْلِمًا»، فَقَالَ النَّبِيُّ ﷺ فِي الثَّالِثَةِ: «وَاللَّهِ»، إِنِّي لَأُعْطِي الرَّجُلَ الْعَطَاءَ غَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ؛ تَخَوُّفًا أَنْ يَكْبَهُهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

(535) On the authority of the Prophet ﷺ, a group of people came to him and asked him (for charity), so he gave to them except one man among them. Sa'd said: I said: O Messenger of Allah, you gave to them and left so-and-so, for, by Allah, I consider him a believer. The Messenger of Allah ﷺ said: "Or a Muslim." Sa'd repeated that to him three times (saying) "a believer," and the Prophet responded: "Or a Muslim." Then the Prophet ﷺ said on the third time: "By Allah, I may give a man something while someone else is more beloved to me than him, fearing that Allah may throw him into the Fire on his face."

أَعْطَى النَّبِيُّ ﷺ رَجُلًا مِنْهُمْ، فَقَالَ سَعْدٌ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ فَلَانًا وَلَمْ تُعْطِ فَلَانًا شَيْئًا وَهُوَ مُؤْمِنٌ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ». حَتَّى أَغَادَهَا سَعْدٌ ثَلَاثًا، وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأُعْطِي رَجُلًا وَأَدَعُ مَنْ هُوَ (٤٤) أَحَبُّ إِلَيَّ مِنْهُمْ فَلَا أُعْطِيهِ شَيْئًا؛ مَخَافَةَ أَنْ يَكْبُوهَا فِي النَّارِ عَلَى وَجُوهِهِمْ

(536) The Prophet ﷺ gave to a man among them, so Sa'd said: O Prophet of Allah, you gave to so-and-so and did not give anything to so-and-so, and he is a believer? The Prophet ﷺ said: "Or a Muslim," until Sa'd repeated it three times, and the Prophet kept saying: "Or a Muslim." Then the Prophet ﷺ said: "I may give to some men and leave those who are more beloved to me than them without giving them anything, fearing that they may be thrown into the Fire on their faces."

«عَنِ الرَّهْطِيِّ، قَالَ: «فَتَرَى أَنَّ الْإِسْلَامَ الْكَلِمَةُ، وَالْإِيمَانُ الْعَمَلُ

(537) On the authority of Al-Zuhri, who said: "We consider Islam to be the word (i.e., testimony of faith) and faith to be action."

«قَالَ عُمَرُ بْنُ الْخَطَّابِ: «لَوْ وُزِنَ إِيمَانُ أَبِي بَكْرٍ بِإِيمَانِ أَهْلِ الْأَرْضِ لَرَجَحَ بِهِمْ»

(538) Umar bin Al-Khattab said: "If the faith of Abu Bakr was weighed against the faith of the people of the earth, it would outweigh them."

قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ، (٤٥) وَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ السُّوءَ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ الْجَنَّةَ عَبْدٌ لَا يَأْمَنُ جَارُهُ بِوَأَثْقَهُ»

(539) The Messenger of Allah ﷺ said: "The believer is one whom people trust, and the Muslim is one from whose tongue and hand the Muslims are safe. The emigrant is one who abandons evil, and by the One in Whose Hand is my soul, no servant will enter Paradise whose neighbor is not secure from his harm."

«سَمِعْتُ أَنَسًا، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ»

(540) I heard Anas say: The Messenger of Allah ﷺ said: "There is no faith for one who has no trustworthiness, and there is no religion for one who does not fulfill promises."

«عَنْ أَبِي وَائِلٍ، أَنَّ حَايِكًا، تَكَلَّمَ عَنِ الْمُزَجِّجَةِ، بَلَغَهُ قَوْلُ عَبْدِ اللَّهِ فِي الْإِيمَانِ، فَقَالَ: «زَلَّةٌ مِنْ عَالِمٍ

(541) On the authority of Abu Wa'il, a weaver spoke about the Murji'ah after the statement of Abdullah regarding faith reached him, so he said: "A slip from a scholar."

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ خَرْدَلَةٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ خَرْدَلَةٍ مِنْ إِيْمَانٍ»

(542) On the authority of Abdullah bin Mas'ud, who said: The Messenger of Allah ﷺ said: "No one will enter Paradise who has an atom's weight of arrogance in his heart, and no one will enter the Fire who has an atom's weight of faith in his heart."

«سَمِعْتُ أَنَسًا، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا إِيْمَانُ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِيْنٌ لِمَنْ لَا عَهْدَ لَهُ»

(543) I heard Anas say: The Messenger of Allah ﷺ said: "There is no faith for one who has no trustworthiness, and there is no religion for one who does not fulfill promises."

عَنِ النَّبِيِّ ﷺ قَالَ: «أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ». فَقَالَ أَبُو سَعِيدٍ: مَنْ لَمْ يُصَدِّقْ، فَلْيَفِرْ! (إِنَّ اللَّهَ لَا يَظْلِمُ (٤٧) مِثْقَالَ ذَرَّةٍ). [النساء: ٤٠] الْآيَةُ

(544) On the authority of the Prophet ﷺ, who said: "Take out of the Fire whoever has an atom's weight of faith in his heart." Abu Sa'id said: Whoever does not believe, let him recite: "Indeed, Allah does not wrong [anyone] by as much as an atom's weight" [An-Nisa': 40], the verse.

عَنْ جَدِّهِ عُمَيْرِ بْنِ حَبِيبٍ، قَالَ: «الْإِيْمَانُ يَزِيدُ وَيَنْقُصُ». قِيلَ: مَا زِيَادَتُهُ وَتَقْصَاتُهُ؟ قَالَ: إِذَا ذَكَّرْنَا اللَّهَ وَحَمِدْنَاهُ وَسَبَّحْنَاهُ، فَتِلْكَ زِيَادَتُهُ، وَإِذَا أَغْفَلْنَا وَصَيَّغْنَا وَأَسَانَا فَذَاكَ تَقْصَاتُهُ

(545) On the authority of his grandfather, Umayr bin Habib, who said: "Faith increases and decreases." It was said: What is its increase and decrease? He said: When we remember Allah , praise Him, and glorify Him, that is its

increase. When we are heedless, neglectful, and commit evil, that is its decrease.

«عَنِ الْبَرَاءِ بْنِ عَازِبٍ، فِي قَوْلِهِ: «(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)». [البقرة: ١٤٣] قَالَ: صَلَاتُكُمْ نَحْوَ بَيْتِ الْمَقْدِسِ

(546) On the authority of Al-Bara' bin 'Azib, regarding His saying: "And Allah would never let your faith go to waste" [Al-Baqarah: 143], he said: Your prayers towards Bayt Al-Maqdis (Jerusalem).

عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا وَجَّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ، قَالُوا: يَا رَسُولَ اللَّهِ «كَيْفَ بِالَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ: «(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)». [البقرة: ١٤٣]

(547) On the authority of Ibn Abbas, who said: When the Prophet ﷺ turned towards the Ka'bah, they said: O Messenger of Allah, "What about those who died while they were praying towards Bayt Al-Maqdis?" So Allah revealed: "And Allah would never let your faith go to waste" [Al-Baqarah: 143].

«عَنْ مُجَاهِدٍ، قَالَ: «الْإِيمَانُ (٤٩) يَزِيدُ وَيَنْقُصُ، قَوْلٌ وَعَمَلٌ»

(548) On the authority of Mujahid, who said: "Faith increases and decreases; it is speech and action."

«عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: «مَا نَقَصَ أَمَانَةُ عَبْدٍ قَطُّ إِلَّا نَقَصَ إِيمَانُهُ»

(559) On the authority of Hisham bin Urwah, from his father, who said: "No servant's trustworthiness ever decreases except that his faith decreases."

